

**HISTORICAL IMPORTANCE OF
STHANIKAS IN CULTURAL HISTORY OF
KARNATAKA AD 1215 – 1800.**

K. G. VASANTA MADHAVA

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List of Abbreviations of Journals Books and Epigraphical Works

- ANTIQUITIES:** *Antiquities of India* An account on the history and culture of Ancient Hindustan with a numerous illustrations and Map.
- L. D. Barnett (Punthi Pustak Calcutta 1964)
- ANTIQUITIES:
OF S. K.** *Antiquities of South Kanara*
- P. Gururaja Bhatt Kallianpur 1968
- ARIE:** *Annual Report of Indian Epigraphy*
- (Revised from 1951 Mysore)
- ARSIE:** *Annual Report on South Indian Epigraphy* (1911-1950 Madras.)
- ASR:** *Archaeological Survey of India Report* (Calcutta, Madras)
- BI:** *Bellary Inscriptions* Kannada University Hampi.
- BKI:** *Bombay Karnataka Inscriptions* Madras Mysore.
- DESCRIPTIVE
LISTS:** *Descriptive Lists of Stone and Copper Plate Inscriptions*
examined by Kannada Research Institute, Dharwad
(Dharwad 1961)
- DGATAK:** *Descriptive Glossary of Administrative Terms in Ancient Karnataka* (ed Shrinivas Ritti & others Mysore 2000)
- DICTIONARY:** *Dictionary of Canarese and English*
(Revized by Daniel Sanderson, Bangalore 1859)
- EC (O) :** *Epigraphia Carnatica* Old edition Mysore.
- EC (R) :** *Epigraphia Carnatica* (Revised Mysore)
- EI:** *Epigraphia Indica.*
- ENCYCLOPAEDIA:** *Encyclopaedia of Indian Culture* by
R. N. Saletore in Fine Volumes New Delhi 1985 - 1990.
- G** Glossary
- HS** *History of Sringeri* A.K Shastri Dharwad 1982
- HSK:** *History of South Kanara* - by Dr. K. V. Ramesh
(Dharwad 1970)

IA: *Indian Antiquary*

IEG: *Indian Epigraphical Glossary* DC Sircar (Delhi 1966)

IHR: *Indian Historical Review* New Delhi.

ITHIHASA: *Dakshina Kannada Jilleya Prachina Ithihasa*
- Ganapathi Rao Aigal (Mangalore 1923)
JAS Journal of Asiatic Society (Bombay)

JBBRAS Journal of Bombay Branch of th Royal Asiatic Society

JBU Journal of University of Bombay
JESI Journal of Epigraphical Society of India

JKU Journal of Karnataka University (Dharwad)

*Journey, A Journey from Madras through the countries of Mysore, Canara
And Malabar, Francis Buchanan (Higghen botham, Madras 1870)*

JRAS; Journal of the Royal Asiatic Society of Great Britain and Ireland (London)

Kan : *Kannada*

KANARA (GBP): *Karnataka District Gazetteer of Bombay Presidency Vol XV*
Compiled by James Campbell (Bombay 1883)

KB Karnataka Bharathi (Kan Dharwad)

KHC: *Karnataka History Congress Proceedings (Bangalore).*

KHR: *Karnataka Historical Review.*

KIAD: *Karnataka Ithihasa Academy Darshana (Bangalore)*

KI: *Karnataka Inscriptions Series Vol I - III*
Ed by R. S. Panchamukhi Vol IV A. M. Annigeri, Vols. V & Vi
B. R. Gopal.

KSSA: *Kannada Sasanagala Samskritika Adhyayana (Kan)*
- By M. Chidanandamurthy First ed 1966
Second ed 1979 Mysore

L *Local usages*

MAC COLN: *Mackenzie Collections (unpublished, Madras)*

MK	<i>Manvika Karnataka (Kannada Quarterly Journal Mysore University, Mysore.</i>
PIHC:	<i>Proceeding of Indian History Congress.</i>
PIHRC:	<i>Proceeding of Indian History Records Commissions.</i>
PSIHC:	<i>Proceeding of South Indian History Congress.</i>
QJMS:	<i>Quarterly Journal of Mythic Society (Bangalore)</i>
SIE:	<i>Studies in Indian Epigraphy (Now it is known as Journal Of Epigraphical Society of India)</i>
SII:	<i>South Indian Inscriptions Series (Reprint ed K. V.)</i>
SHKCD:	<i>Sasanagala Hinnalegalali Kalyana Chalukya Devalayagalu Ondu Samskritika Adhyayana (Kan) - H. S. Gopal Rao, Mysore 1993.</i>
SKS:	<i>Selections from the Kaditas of Sringeri Matha (Collected and edited by A. K. Shastry Unpublished)</i>
SPLV:	<i>Social and Political life in the Vijayanagara Empire (in Two Volumes, B. A. Saletore, Madras 1934)</i>
SSTR	<i>Sri Sivatatavaratnakara by Keladi Basavaraj (ed H,C Rama Shastry, Chitradurga 1965)</i>
Studies:	<i>Studies in Tuluva History and Culture P. Gururaja Bhatt (Manipal 1975)</i>
TS (Kan) :	<i>Tulunadina Sthanikaru (P. Gururaja Bhatt, Kan Udupi 1966)</i>
TSa:	<i>Tulunadina Sasanagalu (Kan) ed K. V. Ramesh and M. J. Sharma (Udupi 1978)</i>
TTDI:	<i>Tirumale Tirupati Devasthanam Inscriptions Series (Madras 1931 - 38)</i>

Abbreviations:

Abbreviated Names of Different Talukas used in the Epigraphia Carnatica

Ag	Arakalgud	Hk	Holalkere
Ak	Arsikere	Hn	Hassan
Bl	Beluru	HN	Hole Narasipurua
Bn	Bangalore	Hr	Hiriyur
Bp	Bowringpet	Hs	Hunsur
CB	Chikkaballapur	Jl	Jagaluru
CD	Citaldurga	Kd	Kadur
Cg	Coorg	Kg	Kunigal
Ch	Chamarajanagar	Kl	Kolar
Ci	Chennagiri	Kn	Kanakanahalli (Kanakapura)
Cm	Chikkamagaluru	Kp	Koppa
Cn	Chennarayapattana	Kr	Krishnarajapet
Cp	Chennapattana	Ma	Magadi
Ct	Chintamani	Mb	Mulbagal (Mulabagel)
Db	Doddaballapura	Md	Mandya
Dg	Davanagere	Mg	Mudigere
Dv	Devanahalli	Mi	Maddageri
Gb	Gubbi	Mj	Manjarbad
Gd	Gobibidnur	MI	Malavali
Gu	Gundalpet	Mr	Maluru
Hg	Heggadadevanakote	My	Mysore
		Ng	Nagamangala

Nj	Nanjangudu
Nl	Nagamangala
Nr	Nagar
Pa	Pavagad
Pp	Pandavapura
Sa	Sagar
Sb	Sorab
SB	Sravanabelgola
Sg	Sringeri
Sh	Shimoga

Si	Sira
SK	Shikaripur
Sp	Srinivaspur
Sr	Srirangapattana
Tk	Tarikeri
Tl	Tirthhalli
Tm	Tumkur
Tn	T Narasipura
Tp	Tipturu
Yd	Yadatore
YL	Yalandur

PREFACE

The work entitled *Historical Importance of Sthanikas with reference to Cultural History of Karnataka* is viewed in the light of variety of sources which have come to light recent. The new sources, which require study, are a few inscriptions *Kadatas*, paper documents and the observations of a few scholars. All these sources are appraised and reviewed.. The subject of study is historical approach covering the centuries between 13th and 18th. The book seeks to explain the political, economic social and cultural forces that have shaped the destiny of the Sthanikas in cultural set up in Karnataka. Further, the problems concerning the destiny of the *Sthanikas* in Karnataka are pointed out. Some of the problems are still remaining to be solved and their solutions are left out because, they do not come under the purview of our study.

The author wishes to thank the followings (I) The Late B. A. Saletore the Late P. Gururaja Bhatt, the Late B.S. Shastry, Late B. Vasantha Shetty, Dr. S.H. Ritti, Dr. K. V. Ramesh, Dr. K. V. Raman, Dr. Suryanath Kamath, Dr. A. K. Shastry, Sri Mukunda Prabhu, Professor Dattataraya English Department, Principal P.U Vijaya College Mulki, D. K. Dr. S.D. Shetty, Y.Umanath Shenoy, Department Kannada and History, S.D.M. College Ujire, Sri J. Achuta Hebbar, Kergal, S. Sathyashankar Bolva and S. Mohan Rao (constant help and encouragements of the last gentleman are ever to be remembered);(ii) The Librarians of Kannada Research institute Karnataka University Dharwad, the Epigraphic Department Government of India, (Mysore) particularly its Directors, the Mythic Society, Bangalore, Madras University Oriental Manuscripts collections, Govinda Das College, Surathkal, St. Aloysius College, Mangalore, Vijaya College, Mulki, and Dr. A.V. Baliga College of Arts and Science, Kumta, Uttara Kannada District;(iii) The temples and Basadis in the coastal Karnataka particularly, Kolluru Mukambika, Kolluru, Mahalingesvara temples , Posral, Pavanje, Putturu Mani Chennakesava temple Gundami near Kota, Udupi district Sringeri Math Sringeri and the Basadis at Karkala Mudabidri, (D.K.) Bhatkala Hadubvalli Gerasoppe (Uttara Kannada District) Humbacha Nagar Shimoga District.(iv) Chitralaya,Mulki, particularly, its staff members, Sri Bhagyavan, Miss Chaya and Smt. Usha.. All these persons and institutions have rendered valuable help and assistance for the completion of this work.. The author owes a deep debt of gratitude to the above mentioned persons and the institutions.

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(K. G. Vasantha Madhava)

Pavanje

Dated 27th Jan 2003.

Chapter I

Introduction

Karnataka,¹ the land between the rivers *Krishna* and *Kavery* in the North and South respectively, has distinct culture. For its evolution different sections of people have their contributions. Among these people, the *Sthanikas* contributions deserve to be probed into. They preserved and enriched traditional culture. But in the course of years many misconceptions have erupted about the *Sthanikas* especially in the coastal districts of Karnataka. In view of this, a scientific probing into the nature status and their role with reference to cultural history of *Karnataka* is needed. This monograph is a study of the *Sthanikas* and nature of their contributions to the cultural history of the region in general and its coastal region in particular. An attempt is made here to trace these on the basis of authentic sources namely the inscriptions and indigenous records particularly blackcloth documents² (*Kadatas*) and Palm leaf documents. The Study covers from the tenth to the end of eighteenth centuries.

The Study of the *Sthanikas* prior to the present century was clouded with much hearsay, which were based on unscientific sources. But from third decade of the present century, the study of the above subject has been gaining importance. It was in the year 1938, B. A. Saletore wrote almost scientific work on " *Sthanikas and their historical Importance* " and it was published in the *Journal of Bombay University*³. This work relied on, available authentic sources, dispelled then many misconceptions about *Sthanikas*. Since then, a few more sources of historical importance have come to light. Their study enables us to know a few more interesting informations about our subject of study. All these are to be viewed in this work.

Origin and Antiquity of *Sthanikas* :

The antiquity of the word *Sthanikas* may be traced from the fourth century B. C. Then it was known as an official designation endowed with lands. In the course of years, the word *Sthanika* underwent change. It came to be used to designate the head of the managers of the charitable institutions⁴. Which community the *Sthaniks* belonged, the work is silent.

From the eleventh century onwards, the word *Sthanik* appeared to have been identified with the management of the temples. This may be due to the following factors. One such factor was the emergence of temple oriented society in Karnataka and this was evident from the tenth century onwards. Ample records prove that every town in Karnataka had developed around a temple. Further these temples had extensive landed property as well as other valuable moveable property in abundance, donated by the rulers and rich devotees. It seems that the *Sthanika* stepped in for the management of the property of the temples.

Second factor was the influx of the *Brahmans* from other regions to coastal Karnataka. The appearance of the so-called migrated *Brahmans*⁵ enabled the *Sthanikas* to earn their separate identity. At the same time, it is interesting to note that other *Brahmanas* sought the help of the *Sthanikas* for participation in the activities of the religious institutions⁶.

In Western Karnataka, the word *Sthanpathi* often figured as custodian of the lands granted as gifts to the temple. This we notice from the twelfth century. Further, they also assisted other *Brahmanas* in disposing of lands as evidenced by *Kadur* inscription dated Saka 1101 = A. D. 1179⁷.

The studies of various historical records prove that the *Sthanikas* were landed magnets endowed with authority to exercise a definite role in rural life. The word *Sthanikas* did also exist among the *Janis*, *Sri Vaishnavs* and *Kalamukhas*.

On the basis of epigraphical evidence⁸ we form an opinion that the *Sathanikas* were invariably *Brahmanas* and priests. Further they were entrusted with the management of properties of religious institutions and responsibility for the proper conduct of the rites in the religious institutions. As result of this, the *Sthanikas* enjoyed respectable position in the social set up and succeeded in securing certain privileges from the rulers. Consequently, the very word implies that *Sthanikas* were said to possess the *Sthana* of the God⁹. With the increasing power and influence of the religious situations, the prestige of the *Sthanikas* in society raised. They were in position to exert their influence over the cultural and economic spheres in South India between twelfth and eighteenth centuries. In short, the *Sthanikas*, especially in coastal Karnataka, took active interest in safeguarding the age-old customs and cultural activities around the temple.¹⁰ Other people sought the help of *Sthanikas* in dispensation of justice. Under their guidance traditional temple oriented culture thrived.

Methodology :

The subject of study, The *Sthanikas* and their cultural role is a research work based on certain methodology. The scientific documents are taken consideration while the studying the subject of study. This work relies on authentic historical documents. These documents are inscriptions, published and unpublished *Kadatas* and paper documents, contemporary literary works with dates that enable the verification of traditional sources. In the course of study, we notice a few more relevant documents. Most of these documents were collected in the course of exploratory tours conducted by the author of this work. Further, a few more documents were gathered from persons who are acquainted with the subject. All the Data and documents collected for our study have been carefully assessed and the conclusions arrived at, are presented in this work. As a result of this a few unknown aspects concerning the *Sthanikas* have come to light and these will be cited in the relevant chapters of this work..

A Survey of earlier works :

Before tracing the subject of our study, let us know how far this work has progressed. This will be known by tracing its historiography and its critical assessments. Throughout the nineteenth and early decades of the twentieth centuries, it was European scholars mainly administrators made a few comments on the *Sthanikas*. These European savants were Francis Buchanan, J. Campbell, Sturrock and Thurston¹¹ who wrote a few notes on *Sthanikas* in coastal Karnataka. Their notes on the above are prejudicial because they relied on prejudicial versions prevalent in that period. Consequently their erroneous versions are far from historical truth.

Serious attempt to investigate the antiquity of the *Sthanikas* and their historical importance commenced in the third decade of the twentieth century.⁽¹²⁾ These scholars studied the subject of study, the *Sthanikas*, relied on historical records, namely inscriptions. B. A. Saletore was the first indigenous scholar, to study the above topic in systematic manner with sources and offering his own comments. For instance in one of his works he traced the nature of relation of the *Sthanikas* with other communities was residing in the *Vijayangara* Empire.¹³ Another important work concerning *Sthanikas* penned by the same scholar is *Sthanikas* and their historical importance published in the *Journal of Bombay University* 1938. It is regarded as comprehensive work because it touches many aspects of the *Sthanikas* which were unknown then, The antiquity of the *Sthanikas*, difference between the *Sthanikas* and other connected with temples, who were the *Sthanikas*? and the position, privileges and powers of the *Sthanikas* in historical times are discussed in this work..The enumerations of all these are based on authentic records, mainly inscriptions. Despite its scientific nature, a few versions of Saletore, narrated here, require a few clarifications and modifications in the light of the discovery of a few types of historical records such as *Kadatas*, palm leaf documents and papers, beside the discovery of a few more inscriptions hailing from North Karnataka.

Then followed a few works on *Sthanikas* written by a few scholars between 1940 and 1964.¹⁴ However, these works were like supplementaries to the works of B. A. Saletore. Although Chidananda Murthy¹⁵ raised few doubts regarding Saletore's version on *Sthanikas*, his treatment on the above subject is inadequate.

Regarding *Sthanikas*, P. Gururaja Bhatt traced a few interesting points in his works such as *Thulunadu* (Kannada Udupi 1963), *Tulunadinalli Sthanikaru* (Udupi 1966), *Studies in Tuluva History and culture* (Manipal 1975). Throughout his works Gururaja Bhatt refuted the version that the *Sthanikas* were fallen *Brahmans*. On the other hand, he was of the view that they were the first migrated *Brahmanas* to coastal region and were responsible for popularisation of the cults of *Naga*, *Ganapati*, *Skanda*, and *Siva* in his work, *Tulunadu*.¹⁶ He discussed the origin and the status of the *Sthanikas*, their temples and their distinct architectural features in one of his works *Tulunadinalli Sthanikaru*.¹⁷ However he ignored the socio-cultural contributions of the *Sthanikas*.

A serious challenge to the above views on the *Sthanikas* came from Seetharamcharya Narayana Udupa. Published in 1970, his work¹⁸ he refuted the views of Saletore, and Gururaja Bhatt regarding the nature and the status of the *Sthanikas* in general especially in coastal Karnataka. He relied on secondary and un historic traditional sources in asserting his view points. Besides, his treatment of the subject and the language expressed on the subject are almost crude which smack of grave personal prejudice against *Sthanika*.

Recently, a few scholars¹⁹ highlighted a few interesting points about the *Sthanikas* in general. Well-documented research article of Dr. Jothi Bai regarding the role of the *Sthanikas* with the temples in Mysore region between the years 1799 and 1849 is beyond the purview of our period of study.²⁰ All the works cited above have certain limitations in relations to the sources the scope and perspectives. They have not touched the cultural contributions of *Sthanikas* either with reference to South India or Karnataka. This work attempts to rectify these in following pages.

Plan of the Work :

The subject of our study is arranged in the following chapters.. The first chapter is introduction, which informs us of the importance of the *Sthanikas* in the cultural history of Karnataka. This chapter tells us of the methodology adopted in studying the subject and also of the reviews of the earlier works on the subject. A series of misconceptions on *Sthanikas* by the earlier scholars are enumerated and reviewed in the light of authentic sources, These aspects are found in the second chapter. A survey of the sources and their reviews are done in the next chapter. Besides, this chapter appries of a few more new sources and recently discovered inscriptions concerning the subject of our study. The natures of the problems of these sources are taken into consideration here. The subject of the next chapter is historic survey of the *Sthanikas* from 12th to the end of the 18th centuries. A few observations on the decline of the status of the *Sthanikas* especially in coastal Karnataka are noticed in the same chapter.

The next three chapters concern with social, economical and religious functions of the *Sthanikas*. These aspects highlight the nature of their cultural activities in Karnataka. The study of these chapters reveals that the *Sthanikas* supported traditional culture and enumerated worked for its preservation. Concluding remarks on these topics of our study are in the last chapter. Appendix provides notes on unpublished and hitherto unnoticed inscriptions and other documents.

Notes and References :

1. *Karnataka* here includes Karnataka State of India. Its location is in the South - Western portion of the Deccan plateau. The major portions of the state are elevated land covered with black soil. It has narrow coastline known in historic records as *Konkana*, *Haive* and *Taluvas*. All these regions the *Sthanikas* evolved their own distinct culture. But they suffered humiliation in the coastal region of Karnataka especially after the end of eighteenth century.
2. It is peculiar type of indigenous document used for recording the events concerning with day to day life of the people. Although it has long antiquity, its study began only from 1916 onwards. These *Kadatas* mostly are unpublished and unnoticed and kept in the custody of private individuals. For detail discussion, see Chapter III Note No 36,37-Glossary.
3. *JBU* 1938 – pp, 1 - 93.
4. R. Shama Sastry *Arthasastra* (Mysore) Book ii p 45-47. Chapter xxxvi p 163 Saletore Ibid, pp 27-29 Saletore R. N. *Encyclopedia of Indian culture* Vol iv New Delhi (1984) p 1382. For detail see chapter historical survey of *Sthanikas*.
5. Gururaja Bhatt, *Studies* pp 237. We do not get reliable evidence to the view that the Brahmanas came from *Ahichchatra* (*Rohilkhand* North India) to the coastal Karnataka and Kerala. There are controversies regarding the nature of their immigration to Kerala and *Tuluva* and *Haiga*. According to E. M. S. Namboodiripad small group of *Brahmins* came from the North and settled themselves in Kerala " What is disputed and should be disputed is all or even the majority of the Namboodiris (Kerala Brahmins) are the descendants of the *Brahmins* from North ". *Kerala Yesterday Today and Tomorrow* (Calcutta 1968 second ed) pp 21-23. There is also another argument that states that all castes including Brahmins emerged out of the changes in the mode of production. See Damodaran *Kerala Charitrama* (Mal Trichur 1961) p 157. Quoted in *Culture and ideology hegemony and social consciousness and colonial India* Ed K. N. Panikkar, (Tulike New Delhi 1995) p 181 notes No. 18. It is difficult to identify which section of the Brahmins migrated from the North to West Coast of India. Further discussion is beyond the purview of this work.

6. E. C. Vi (old ed) Kd No. 70 SII Vii No. 185 ARSIE 1929 No. 530).
7. *Ibid* pp 110 See *Ibid* iii My 38, *Ibid* vi Tk No. 3 *Ibid* Vii Sk (o) No. 40.
8. SII IX Pt I No. 65 86 dated 937, A. D. E. C. xi (o) cd no 55. It is interesting to note that the priest of *Somayagh* at Posgunda in the year 1430 A.D was a *Sthanika*. Chidanand Murthy questioned this view, but his evidence in support of his contention is inadequate. See KSSA pp, 189.
9. Gururaja Bhatt, *The studies*, p 384.
10. ARSIE Vii, 194, 195, 231, 269, 349. *Ibid* ix pt ii No. 470. MAR 1943 No. 47. ARIE 1970-71 Ap B No. 229.
11. Buchanan, *A Journey* (Madras 1870) Vol ii pp 247 - 49. Campbell James *Kanara* (Gazetteer of Bombay Presidency Vol XV Bombay 1884) pp 200. Sturrock, *South Canara district Manual*, (Madras 1897) Vol I. Pp 154-5 Thruston, *Castes and Tribes in Southern India* vol VI (Cosmos Delhi 1975) pp 402-04 Madras census report 1909. All their views will be viewed in the next chapter.
12. B. A. Saletore viewed the role of the *Sthanikas* in relation to other communities in his book *Social and Political Life in Vijayanagara Empire* (Madras 1934) vol. II pp 354 - 361. Prior to this work N. S. Shiva Rao of Puttur wrote a paper entitled " *Sthanika Prajnana* " (Kan in 1920 decade). Although it viewed the *Sthanika* in relevant manner, the latter part of this work is devoid of any historical value. " See JBU 1938 pp 29 ".
13. Saletore, *SPL* Vii pp 355 - 360.
14. N. S. Shiva Rao, *Sthanikas of Kanara district* (North and South) Putturu 1944. I. K. Shrinivas Rao, *Sthanika Brahmans* (Mangalore 1957). K. A. Nilakanta Sastri, *Development of Religion in South India* (Madras 1965 pp 129, 130). T. V. Mahalingam, *Administration and Social Life under Vijayanagara* Madras 1940 vol. II) pp 33, 86, 227). Kapatral Krishna Rao, *Karnataka Lakula Shaivara Ithihasa* (Dharwar 1955) pp 90 - 96, 102. K. V. Ramesh, *Tulunadina Ithihasa* (Kan, Udupi 1969 pp 78, 139).
15. KSSA p 189 - 90.
16. TS p 113 - 125.
17. 17 TS pp 113-125 Reviews of earlier works on *Sthanikas* by him in the same Work *Ibid*-55 - 63.

18 *Ithihasada Yatharthathi* (Kan, Historical validity) pp 13 - 40.

- 19 K. V. Ramesh, HSK (Dharwad 1970) pp304-305. Venkataratnam, *Local Government in the Vijayanagara Empire* (Mysore 1972) pp 16, 118, 121, 136, 138, 139, 140, 141, 142, 143. Breckenridge Carol " Sthanikas with reference to Tamilnad in general and Madurai in particular Madurai Sthanikaras Mediators of Royal culture" Mudurai *Temple* complex (ed A. V. Jayachandran, Madurai 1974). This article gives brilliant account of the Sthanikas and their functions in South Indian in General. But with regard to Karnataka, the article has little relevance.
Shivanna K. S., *The Agrarian system of Karnataka* (Mysore 1983) p 30.
Burton Stein, *All kings of papers of Medieval South Indian History* (Madras 1984).
Udayavar U. R., *Tulunadina Sthanika Brahmanaru* (Kan, Mangalore 1988).
Fuller, *Servants of the Goddess*, the priest of South Indian Temple (Oxford 1991)
Gopal Rao, *SHKCD* pp 92 - 94.
D. V. Devaraj, *History of Somanathapura Temple complex* in socio-economic and cultural perspective (Mysore 1994), pp 47 - 48.
Desayar *Sthanttar in the temples of Tamilnad* QJMS 1996 Jan June Bangalore pp 19 - 28 "
- 20 "Stanikas in the temples of Mysore". *Studies in Karnataka History and culture* (Karnataka History Congress 1987) pp 114 - 116.

Chapter II

Notions On Sthanikas in Karnataka A Historic Investigation

(With reference to Dakshina Kannada district)

Different notions on *Sthanikas* emerged in the erstwhile the Dakshina Kannada district in the first decade of the nineteenth century. These notions influenced the study of the *Sthanikas* till the third decade of the twentieth century.... The historic probing into of these notions is needed to know their validity. Secondly these notions have not been taken into due consideration by the scholars who worked on the *Sthanikas*. The above notions are probed into, on the basis of recently discovered epigraphs and indigenous documents particularly, *Kadatas*.

I. Enumerations of the notions :

1. Buchanan's view - "*Sthanikas* are issues of temple maid servants and they are not permitted to read the Vedas. They are not entitled to perform worship in the temple. They are menial servants and not Brahmins".¹
2. The status and positions of the *Goravas*, *Patali*, *Kotari* etc. are the same as that of the *Sthanikas*.²
3. The *Amabalvasis* in the Malabar region and the *Sthanikas* in Karnataka are of the same status and in the historic times they had identical status and positions in the socio-religious activities.³
4. *Sthanikas* of South Kanara have similarity with *Satani* residing in old Mysore region. The word *Satani* is originated from Tamil word *Sattadavan* who does not wear *Janivara* (sacred thread). Actually he is Non - Brahmin but tried to reach the status of the *Brahman*.⁴

II. Historic Investigation :

The study of inscriptions from South Kanara district disproves the views of Buchanan and other scholars. On the contrary, the epigraphs from Posralu, Kadri, Palimaru, Kolluru⁵ etc. (all in South Kanara) assert that the *Sthanikas* are Brahmins and in the historic times enjoyed reputed position in society. Further these inscriptions state that they exercised effective control over the religious rituals performed in the temples. The epigraphical evidence from *Kantavara*, *Kadri*, *Subrahmanya*, *Putturu*, *Barakuru*⁶ etc. convinces us that the *Sthanikas* enjoyed prominent positions in the temple management and the rulers entrusted their grants to the *Sthanikas*. The study of the inscriptions from *Yermal*, *Parampalli* and *Gundami*, *Hemmadi* reveals that the *Sthanikas* played prominent role in the religious rituals in the temples of these places.

The *Kadatas*, prior to 1767 A. D. divulge that the *Sthanikas* had close contacts with the *Sringeri Matha* and venerated its pontiffs as their *Gurus*. The latter entrusted the former to supervise the religious rituals performed in the temples situated from *Subrahmanya* to *Sivesvara*.⁸ (The latter is in North Kanara district). The thorough study of the various sources convinces us that the versions of Buchanan have no historic validity. Therefore, we assert that these versions are concoctions and devoid of historic truth.

The epigraphical and other historical records available in South Kanara inform us that the *Sthanikas* and others associated with the temple namely *Siva-Brahmans*, *Pujari*, *Patali* etc. are not of the same status and the same positions. On the other hand, the sources mention that the functions and duties performed by the *Sthanikas* in the temples are of higher order than that of the others, particularly, the *Goravas*⁹, *Patalis* etc. Further, the study of these sources¹⁰ indicates that the *Sthanikas* had definite higher status in socio-religious affairs than the others. And the duties and the functions assigned to the *Sthanikas* are not the same as that of the others worked in temples.

On the basis of the *Skandapurana* and *Pataliutpati* it is believed that the *Sthanikas* and the *Patalis* were of the same status. But these works are later compilations and have a lot of inaccuracies.¹¹ Historical records state the functions of *Patalis* were different from that of the *Sthanika*. The former was the executor of the orders issued by the latter. For instance, the *Niruvara* temple (*Nilavar*, *Udupi*) inscriptions¹² inform us that the *Patali* was granted 64 *mudes* of rice. It was granted for the executor of the order of *Pradhana Adhikaris* who acted as *Sthanikas* of the above temple. Therefore we conclude by stating that the *Sthanikas* and the *Patella*¹³ are not of the same status.

The family and social status of the *Ambalavasi* in Malabar and the *Sthanikas* in South Kanara are different. The former generally followed matrilineal system whereas the latter family lineage is patriarchal. Further the *Ambalavasis* are known in history as temple servants in Malabar are¹⁴ whereas the *Sthanikas* appeared in the historical sources as the managers of temple and enjoyed reputed position in society.

The fourth notion advocated by H. S. Gopal Rao has no historic basis. The inscriptions discovered so far do not support this version.

A series of epigraphs from *Barakuru*, *Mangaluru*, *Putturu*, *Yermal*, *Kolluru*, *Kotesvara* and recently discovered inscription from *Gunavante* mention the *Sthanikas* as *Sthanapati*, *Sthanadipati*, *Sthanakalu*, *Sthanatantri*, *Sthanada Senabova*, *Padamuli*¹⁵ and *Parivarada Brahmanas* (?) (15).

The study of various inscriptions of the tenth to thirteenth centuries indicated that the Kalamunkha Pontiffs called themselves the *Sthanadipati*, *Sthanacharya*, *Sthanika*.¹⁶ We have also come across another term assigned to *Sthanika*, *Sthanaparibhaghy* as known from Muduguru (Siddapur Taluk, Uttara Kannada or North Kanara District) dated 1183.¹⁷

Conclusions

- I. The notions concerning the *Sthanikas* discussed above, are misconceived, malicious and concocted. These notions are popularised by the opponents of the *Sthanikas* to achieve their selfish aims.
- II. However, these notions suggest that differences and conflicts might have taken place between the *Sthanikas* and their opponents. It seems that in the course of these conflicts the opponents of the *Sthanikas* might have secured political support and economic advantages. Further the changed political situations in South Kanara could not help the *Sthanikas*.
- III. There are divergent views regarding the nature of conflicts and the courses of its operation. Although we do not know the definite nature so far, it is probable that the conflicts, and clashes between the *Sthanikas* and their opponents might have taken place in different stages and in different areas. According to the version of the *Sthanikas*, the *Madwas* spread and popularised these notions with the support of the political forces. Although the *Madwas* refute the allegation, an interesting phenomenon here is not to be ignored. That phenomenon is *Vaishnava Archakas* are in predominant position in *Siva* temples in South Kanara district. At the same time, the *Sthanikas* were too poorly organised to counteract these notions. Besides, the *Sthanikas* lost their land rights consequent on the changed revenue policy of the Government. All these require further historical investigation.

Notes and References :

1. *A Journey* (Madras 1870) II pp 247-249. Campbell - *Kanara* (GBP XV) I 200 Sturrock, *South Kanara*. I pp 154-155.
2. Saletore B. A. *Ancient Karnataka History of Tuluvas* pp 80, 90. *Kanara* (G.B.P)
Pataliutpati unpublished paper MSS found in possession Late Krishna Karantha Uppunda.
3. S. N. Udupa Acharya *Ithihasada Yatartha* (Kan., Udupi 1970) pp 10-11. This work supports the notions on the *Sthanikas* in traditional manner but in the most unscientific manner.
4. H. S. Gopal Rao, *SHKCD* p 91.
5. *ARSIE* 1929-30 No. 530, The date of the epigraph is A. D. 1215.
6. See K. Ramesh H S K. Dharwad 1970, pp 294. *SII* vii Nos 267, 194. *Ibid*, IX Pt ii No 470.
6. *SII* vii No. 231, 194, 349, MAR 1943, No. 47. *ARSIE* 1931 No. 344, *ARIE* 1977 AP No. 1.

7. SII vii No. 269, ARIE 1971 AP B 229. *Ibid* 1929-30, No. 608..*Kadita* Vol 154, No. 48 P 72 dated A. D. 1763, See Vol 134 No. 90 p 154 dated 1767. Unpublished Kaditas secured from Dr. A. K. Shastry from Sirsi.
9. B. A. Saletore identified the *Goravas* with *Sthanikas* in the year 1936. But he refuted this in the year 1938 by stating that the *Goravas* were not the same as *Sthanikas*.
See " *Sthanikas and their Historical Importance* " *Journal of Bombay University*, pp 33 - 36. Regarding detail on *Goravas* see M. V. Seetharamiah " *Goravas of Karnataka* " *Srikanthikas* (Mysore 1973) pp 317-321.
10. SII Vii No. 185, 231, 349, MAR 1943 No. 47, *Karnataka Inscriptions* V No 13, pp 44 - 45. EC Viii (O.) Sb No 49, *Ibid* VII Sh No. 30, *Ibid* SK No. 105, *Ibid* Vi (o) cm No. 44.
11. The MSS states that from days of Mayura Sharma the *Sthanikas* and *Patalis* were degraded because of their connection with low caste maidservants in the temples. But this version is refuted by the contemporary historical documents traced above. It is known fact that the *Pataliutapati* was composed in the second half of the nineteenth century to justify the superior status of *Vaishnava Sivali Brahmins*.
12. *ARSIE* 1928 - 29 Nos. 491, 498 Inscriptions dated Saka 1201 & 1330.
13. Generally *Patali* is in charge of Stores of temple. There are *Patalis* among the various sections of Brahmins in *Tuluva*. But there is nothing to prove that the *Sthanikas* and the *Patalis* are descendants of Brahmins through widows. See Gururaja Bhatt, *Studies* 386.
14. Jan P. Mencher and K. Raman Uni " *Anthropological and sociological Research in Kerala* " *Essays on South Indian History* (Vikas New Delhi 1976) p 139 Thurston, *Caste and Tribes in South India* Vol I P 28 - 32. (Cosmos New Delhi, 1975).
15. SII V 267, 349 Saletore, *Encyclopaedia*, IV pp 1382 (reprint 1989).
16. K I VI No. 7, EC VII (o) Sb 275, K I II No 24, SII IX I 296. Kapatral Krishna Rao, *Karnataka Lakula Saivara, Ithihasa* (Dharwar 1955) pp 96 -97 The *Sthanacharya* enjoyed special status as known from the inscriptions found at Aeuru (Surapura Taluka, Gulbarga district) See *EI XII* pp. 269-298 Hanumakshi Gogi, *Surapura Talukina Sasanagalu* (Hubli) No. 8,
- 17 see appendix B No 4 of this work.

Chapter III

Sources and Problems And Prospects A Review

I. Introduction :

The sources concerning our subject of study are varied and diversified. The scholars¹ who worked on the subject, the *Sthanikas*, viewed the epigraphical, works namely stone and copper plate. In the course of years a few new sources have come to light. These are indigenous records, literary works and traditional versions. The study of these sources is needed because these sources furnish a few interesting and unknown features on the *Sthanikas* and their role in the cultural history of Karnataka.. This study tries to fulfil the above need.

II. Inscriptions :

Writings on stones and copper sheets known as inscriptions, are the first primary sources for the study of *Sthanikas* and their functions. Lot of information on subject of study and their role and status of them are gleaned from these inscriptions. One of the problems in studying these inscriptions in relations to our subject of study is that these epigraphical sources are scattered in different parts of the regions. A few number of them have been published in the epigraphical series such as *South Indian Inscriptions* series Nos VII IX Pt I & II XV, XX, *Karnataka Inscriptions* Vol I. - VI, *Annual Report of Mysore Archaeological Department Diary*, *Epigraphia Indica Epigraphia Carnatica* Volume series (Old and revised) and *Kannada inscriptions From Hyderabad* Karnataka area of Nizam Dominion. Recently Kannada University Hampi published a few inscriptions in series of Volumes namely *Bellary Inscriptions*, *Hampi Inscriptions*, *Kolhapur Inscriptions* etc. Besides a few scholars took pain to decipher some of the inscriptions in original and published these in the standard journals, but a few of them have appeared in the Newspapers.² At the same time, the Epigraphic department of Government of India noticed a few inscriptions and their summaries are found in the pages of the *Annual Report on South Indian Epigraphical* series from 1911 - 1947 and *Annual Report on the Indian Epigraphy* from 1947 - 1988. However, there are a number of inscriptions that are unnoticed and unpublished. Thus there is still a scope for the ephigraphical research and their interpretations or our study of the subject.

Problems of Epigraphical Study :

Although a few epigraphs provide interesting information concerning the status of the *Sthanikas* in relation to cultural history of Karnataka, there are a few problems regarding their study and interpretations. For instance in many cases the inscriptions are misplaced and scattered in different parts and even in remote places. For example, an inscription dated 1215 A. D. found at *Posral* (Karkala South Kanara district) was reported in the *Annual Report* of 1930 as found at *Mundakuru*, a few miles away from its original place.

Similarly, some of the inscriptions noticed in the *Annual report* are not found in the places cited in the reports. For examples inscriptions found in the places of *Yermal*, *Kolluru*, *Uppunda* cited in the Epigraphical Reports are not traceable now. There are instances where the word *Sthanikas* is erased (purposely?) or mutilated or budged, in a few inscriptions. This we notice in the inscriptions found at *Phalimar* (Udupi), *Uppunda*, *Nandanavana*, *Hemmadi* (Kundapur) etc. Installing new deities now displaces the deities of the temples owned by the *Sthanikas*,³ add further confusions and thus create difficulties in the collection and analysis of the sources.. Despite these, there are epigraphical sources for our subject of study.

III. Epigraphical sources and their significance :

The epigraphical sources on the *Sthanikas* and their role in cultural history of Karnataka begin from the tenth century onwards. Some of the inscriptions, for our study, hail from the interior Karnataka and *Malenad*. These regions are *Shimoga*, *Chikkamagaluru*, *Hassan*, *Kodagu* and the *Ghat regions* of Uttara Karnataka districts. These inscriptions serve as background to understand the role of the *Sthanikas* in the rural life of the people. For instance an inscription found in *Chintamani* Taluka of Kolar district dated A. D. 937 is worthy of citing here. It says that all-important decisions concerning the rural life of people were executed in the presence of the *Sthanikas*.⁴ Similarly another inscription dated A. D. 947 informs us that *Sthanapathi Gaddada Rudrasi Bhattara*, the *Sthanapathi* of *Korugodu* temple (Belgum district), received land grant, free from imposts from *Rashtrakuta* king.⁵ It is curious to note that a few inscriptions that have come to light recently deserve to be taken into consideration here.

One such inscription deserves to be taken for study here is found in the temple *Kallelingesvara*, at *Aggre* village, Siddapur Taluka North Kanara district. Assigns to A. D. 1095, the inscription informs us of the functions and the role of *Sthanika* in the affairs of the temple. According to the epigraph, the *men of prominence*, *Gavuda*, entrusted the *Sthanika* with the grant to the deity. The latter had to utilise the grant for the religious rituals performed in the temple. This is expressly stated in the same epigraph.⁶

Similarly, another inscription found at *Hale Sorab* deserves our attention. Dated A. D. 1129 its study suggests that the *Sthanika* performed another function, i.e, to engrave the stone record.⁷ Both these inscriptions serve as background to understand the emergence of the *Sthanikas* in the coastal region in the subsequent period.

The *Bikkanahalli Malladevara Gudi* inscription dated 1139⁸ requires study because its study disproves the notion that the *Sthanikas* were lower grade of

Servants in the temple as advocated by a few traditional people. For the study of the role of the *Sthanikas* in coastal Karnataka the *Bankesvara* inscription (Mangalore) has to be noticed. Its date is A. D. 1204.⁹ Its study throws a new light on the nature and the status of the *Sthanikas* in the affairs of the temple in the coastal Karnataka especially *Tulunadu*. Although its main contention is to inform the grant to the temple, its study enables us to know the functions of the *Sthana Tantri*, *Padamuli* and *Sthanadihikari* in relation to the rituals performed in the temple. The inferences derived from the inscription are as follows; The *Sthandhikari* had respectable position in the socio-economic activities of the temple. Second, its study indicates that the *Sthanika* was entrusted to look after regular rituals performed in the temple. Third, the inscription notes clear distinctions among different grades of the servants in the temple such as, *Sthantantri*, *Sthanadhipati* and *Padamuli* and others. Finally from the study of epigraph we note the increasing role of the *Sthanikas* in the affairs in the religious institutions particularly the temple.

There are a few more inscriptions concerning the status of the *Sthanikas* and their functions and their study is needed. One such inscription is found at *Posral* (Karkala Taluka). Assigned to A. D. 1215,¹⁰ it informs us that in the presence of the *Sthanika*, the Nadavas erected *Brahmotikallu* in front of the temple *Lokesvara* there. Thus the above mentioned inscription notes the importance of the *Sthanikas* in association with other community in the affairs of temple.

Similarly the inscription found in front of the *Kaitabhesvara* (Sorab Taluka Shimoga district), dated A. D. 1231 informs us of the scholarship of the *Sthanikas* and for that they were highly revered. It says that Panditadeva, the *Sthanacharya* was learned scholar in the *vedas* and the *Vedangas*. Further the epigraph states that the above mentioned *Sthanacharya* was a priest in the temple of *Kotesvara* at *Kupatturu*. Further the same record avers of an interesting information about the same *Sthanacharya*. This interesting information is that the *Sthanacharya* was the master of seventy-seven temples, probably above and below the *Sahyadri Ghattas*.¹¹ He was a priest of *Kalamukha* priest. Thus there is a reason to infer from the inscription that the above mentioned *Panditadeva* *Sthanacharya* wielded tremendous influence in the management of the rituals of the temple

The *Kantesvara* temple inscription also deserves our attention. Dated in the *Sarvadhari Samvasara* (A.D.1349) it divulges that the *Sthanikas* of the temple exercised control over 300 villages (*Sri Kantesvara Devalayada Sthanikara Grana Munnuru*).¹²

Still, there are a few inscriptions that require our attention while studying the role of the *Sthanikas*. These inscriptions furnish a few interesting facts concerning the socio-economics and religious aspects of the *Sthanikas*. Further their study reveals the role of the *Sthanikas* in economic and religious activities.

In this context, the epigraphs from *Nagar* and *Barakuru* are worthy of consideration. The date of the former, A. D. 1367 avers that the *Sthanikas* were guardians of the land grants of the *Sankara deva* temple in the *Bandigadi* village. The representative fifty *nadu* issued the above grant for the decoration and offering to the above deity.¹³ The representatives of the fifty *nadu* were also associated with the *Sthanikas*.

Similarly the significance of the Barakuru inscription, dated A. D. 1407¹⁴ is that it highlights the prominence of the *Sthanikas* in the region. It avers that *Chikkanna*, the *Sthanika* was a prominent person in the ten *Keri* (Hattu keri) of *Barakuru*. His role in the restoration of the order in the region is known from the same epigraph. Further the same record informs us that three *Sthanikas* along with *Parivaradavaru* had control over the landed property of the *Narayana deva* temple.. Thus the epigraph reveals of the increasing role of the *Sthanikas* in the beginning of the fifteenth century.

Another epigraphical source is a copper plate, dated 1406,¹⁵ found at *Kukke-Subrahmanya*. It mentions of the role of the *Sthanikas* in the management of the religious rites in the temple and also of their role in the land transactions of the same religious institution. Besides, the same inscription mentions of the role of *Padamulis* in relation to the temple affairs.

We know a few interesting informations about the *Sthanikas* from a few more epigraphs, which belong to the first half of the fifteenth century. For instance the *Kuruvali* (Shimoga District) inscription, dated 1413¹⁶ A. D. avers that *Cennappacarya*, the *Sthanika* was known as the *Sthana Samraksakara* of the temple. This indicates that the *Sthanika* was not only a manager, but was also a priest in the temple. The same point is mentioned in another inscription dated 1413¹⁷ A. D. found at *Bankipura* (Shimoga district in the Tirthahalli taluka).

Recently discovered inscription found in the village, Parampalli (Udupi Taluka of the same district) is also useful for the study of the *Sthanikas* in the socio-economic aspects of the region. Dated in the year 1467¹⁸ A. D. found in the *outer prakara* of the *Visnumurti* temple. It states that the *Sthanikas* along with *Mahajanas* approved the grants to the same temple and also to *Sanyasi Krishnaprakasha Sripadamgalu*. Vitharasa Odeyar, the governor of the Barakuru rajya, executed the above grant. The study of the inscriptions that the status of the *Sthanika* in relation to the land transactions was recognised by the governmental authority.

In the course of the study of the *Sthanikas*, an inscription found at *Kadri* has special significance. Dated in the *Saka* year 1397 = A. D. 1475 the epigraph records that the trustee of the *Kadri* temple included the four *Sthanikas*. They were *Ravapalli*, *Ganapanna Aluva*, *Raya Senabova* and *Ganapanna Senabova*. Further the same epigraph states that these four *Sthanikas* agreed themselves to the sale deed which was written on a stone by Mangalnta Odeya.¹⁹ We infer from this epigraph that the *Sthanikas* also served as accountants of the temple land.

A few more functions of the *Sthanikas* were revealed in some inscriptions. For instance the *Mulbagal* inscription discloses that the *Sthanikas* often co-operated with the representatives of other people in bestowing honours upon the worthy citizens. This is recorded in an inscription, dated A. D. 1402 found at *Vanigahalli*, same Taluka of *Kolar* district.²⁰ Where as an inscription dated A. D. 1423 found in the *Isvara* temple at *Dodda Belahalu* of Hunsur Taluka, *Mysore* district, states that the *Sthanikas* were called upon to witness to the deed of public charity.²¹

The *Kolluru* inscription dated A. D. 1482 requires our attention while we study the role of the *Sthanikas* in the coastal Karnataka. First it notes of the role of the *Sthankartha* (*Sthanika*) in the restoration of the *Mukambika* temple there. Secondly, it speaks of the ascetic quality of him, in the same region.²²

In the meanwhile, there are inscriptions, available in the present *Uttara Kannada* district (North Kanara) which provide a few interesting informations about the *Sthanikas*. The study of these inscriptions reveals of the nature of the *Sthanikas* and their status in socio-religious activities of the people. For instances the inscriptions from *Gokarna*, *Gunavante* and other *Saiva* centres inform us that the *Sthanpatis* or *Sthanadipatis* have special role in the religious activities of the people. One such role was that they were to supervise the religious rituals in the temples. This they did with the approval of the Government. They reported to Government in the cases of irregularities, which often occurred in the observation of the rituals. In short, the *Sthanikas* acted as the trustees of the religious institutions.²³ Further the post of the *Sthanadipathi* was assigned to the ascetics.

There are still more inscriptions of course, available outside the boundary of the present Karnataka. Their study is needed because the areas where these inscriptions found have intimate contacts with *Kannadigas*. One such place is *Tirupati*²⁴ where thousand devotees visit the place for the worship the deity *Venkatesa*. Here there are inscriptions concerning the *Sthanikas*. But their study has not properly done so far. These epigraphs note that the *Sthanikas* figured as the protectors of the charity of land grant made by the kings and devotees from Karnataka. Often, they came to agreements with the *Vaisnavas* of that place. For example one of the inscriptions from *Tirumale Tirupati* temple, dated 1429 A. D. states that the grant of the Vijayanagara emperor, *Immadi Devaraya* (Devaraya II) for the conduct of various rituals in the same temple, was entrusted to the *Sthanattar* of the temple and these *Sthanattars* executed the grant. The temple's accountant with

the permission of Sri vaisnavas of the locality wrote the above grant.²⁵ Similarly, another inscription from the same place dated 1456 deserves our attention.

It informs us that the *Sthanattar* of the temple executed agreement of the temple's authority concerning the grant.²⁶

There are a number of inscriptions belonging to the sixteenth century that speak of the status of *Sthanikas* in Karnataka in general and the coastal Karnataka in particular. The study of these reveals that the *Sthanikas* enjoyed high position and even they were priests in some of the temples. For instance, an epigraph dated 1532 which records grant to *Dharmesvara* temple (Hassan district), refers to *Sthanika* as *Devara bhatta* (a priest) and he was entrusted with the grant by the Vijayanagar authority.²⁷

Similarly another inscription dated 1534, gives another interesting feature of the *Sthanikas* in the region. This inscription deserves to be taken into consideration. It says that the *Hebbaruva* Brahmanas of *Kudaluru* and *Maluru* (Bangalore Dist.) with the consent of all farmers and subject of the village gave to the temple priest *Sthanika Narayanayya* land, specified for service of God *Tirumala*, with certain taxes.²⁸ The *Basavapura* stone inscription (assigned to the year 1552 A. D.) confirms the above point in the *Chennapattana* region.²⁹

The *Mulabagalu Somesvara* temple inscription that mentions the receipt of *Bhattara Vritti* by the *Sthanikas* of that place is worthy to be cited.³⁰

There are a few more inscriptions in South Kanara district and their study gives a few interesting features about the status of the *Sthanikas* in the region. One such inscription was found on a pillar set up in front of the *Janardana Svami* temple at Yermal. Dated 1559, the epigraph enables us to form an opinion that the *Sthanakarthas* (*Sthanikas*) had high status in the affairs of the temple especially for the conduct of various rituals local nature.³¹ It is interesting to note that the *Sthanadakarthas* mentioned in the same inscription was entrusted to proffer performance of the local rituals such as *Ranga-Pooja*, and *Kartikaka Pooja* and he was also to administer the granted land to the deity.

Similarly, a stone inscription dated A. D. 1560, found in the outer *prakara* of the *Chenna Kesava* temple, known as *Mani Deva* at *Gundami* near *Kota* (Udupi Taluka of the same named district) is also important for our study. The role of the *Sthanikas* in the execution of the grant to the deity *Mani deva* is known from the same epigraph. On the basis of the study of the inscription we infer that the *Sthanikas* played conspicuous role in the land transactions.³²

The *Chaturmukha Basadi*³³ inscription dated A. D. 1586, at *Karkala* states that there were *Sthanikas* who associated with the religious institutions of the *Jains*.

There are a few more inscriptions of the seventeenth and eighteenth centuries found in Karnataka. Their study is needed because these inscriptions provide useful information about the *Sthanikas*. On the basis of the study of these inscriptions, we infer that the *Sthanikas* continued to play their role in the socio-religious activities. They served as the trustees and priest of the temples and also helped in making beneficial regulations on their own. Further, they associated themselves with the other respectable citizens in conferring honours upon the worthy people. Finally the epigraphs of the same centuries aver that the *Sthanikas* were essentially state servants.³⁴ There are still a few inscriptions concerning the aspects *Sthanikas*. These documents belong to the centuries of the seventeenth and the eighteenth.³⁵

However, the epigraphical sources gradually become scarce with the appearance of other source material like *kadatas* and paper documents. This event took place from the second half of the seventeenth century. In the next century, the epigraphical sources are very meager.

B Indigenous Records

A peculiar type of indigenous records emerged in the last decade of the fifteenth century and continued its role as source material for the history of Karnataka in general and its coastal region in particular. These indigenous records include, *Kadatas* (*Kaditas*), palm leaf and paper documents. While studying the subject of our study, these sources have to be taken into consideration because the scholars, who have worked on the role of the *Sthanikas*, ignored these sources. Further these sources have their own peculiarities and furnish a few more information to our study.

The *Kadatas* are one of the newly emerged sources. As a peculiar document, the *Kadata* or (*Kadita*) is a long sheet of cloth seasoned with paste made out of the powder of tamarind seeds and afterwards with a charcoal. The writing was done in white color with a chalk or steatite pencil. Such pieces are folded transversely and preserved under hard boards.³⁶ Generally such records contain royal decrees of land grants, transfer of property, temple accounts etc. These recorded documents were expected to be preserved in the office of village *Senabova* or accountant of village. It is worthy to note that most of the village officers were the *Sthanikas*. In this connection, the study of such *Kadatas* enables us to know the status of the *Sthanikas* in the village set up between the sixteenth and eighteenth centuries.

There are two more points to be noticed about the *Kadatas*. First these *Kadatas* in general are unpublished and rarely noticed. Secondly, these records are written in local languages and local slang. The customs, usages and traditions are mirrored in the large number of *Kadatas*.

As one of the private documents, the exploration of the *Kadatas* is recent one. Consequently, a few such *Kadatas* have come to light.³⁷ In the course of the study of the subject, *Sthanikas*, we have come across a few *Kadatas* which are found in the custody of the religious institutions such as *Sringeri Matha*,³⁸ *Srimadanantesvara temple*, *Manjesvara* and private individuals namely *Late Visvesvariyya Halasanadu*, *Late Manjunatha Shenoy*, *Ganguli* and recently the author of this work, noticed a few *Kadatas* kept in the *Manju Sri Museum Dharmasthala*. A few *Kadatas* relevant for our study are cited here.

A copy of the *Kadatas* dated 1346 A. D, found *Sringeri Matha*, is significant for our study because it mentions of the high status of the *Sthanikas* in the region. From the study of the *Kadata* we know that the forty *Sthana Brahmanas* enjoyed high status in the places of *Kelanadu*, *Santalige* and *Hosuru*. The subject of the *Kadata* is concerned with the endowment of land in these regions to *Sri Bharati Tirtha*, the Pontiff of the *Sringeri Matha*. Another significant point to be noticed in the *Kadata* is that it indicates the differences between *Paricharaka* (*Parivara*?) *Brahmanas*³⁹ and *Sthana Brahmanas*. The *Sthanikas* roles as *Parupatyagara*, *Archaka*, *Bokkastha* in connections with the religious institutions are disclosed in a few pages of the *Kadatas* kept in the *Sringeri Matha*.⁴⁰ The study of these *Kadatas* discloses that the *Sthanikas* enjoyed high status in the socio-religious activities in Karnataka. They were custodians of the records especially the *Kadatas*. This is known from one of the *Kadatas*. For instance, A *kadata* dated *Saka* 1601 = 1679, concerned with *Bhusvasti* of *Kudupin Anantesvara* temple (near Mangalore) states that *Kudupina Krishnayya*, *Sthanika* was the custodian of the record of the above *Svasti*. The Chauta queen *Chennamma* donated the above *Bhusvasti* to the temple. It was donated on the occasion of the decease of her sister *Abakka Devi Chouta*.⁴¹

A few pages of the *Kadatas* found in the *Sringeri Matha* state that the authority of the *Matha* employed the *Sthanikas* as *Sthala Senabova*. At their request, grants were executed or preserved. In support of this, we cite a few examples. In the *Saka* year 1691 = A. D. 1770

Ramachandraiyya served as *Sthala Senabova* in the villages situated on the edges of the *Sahyadri Ghattas*. Further, it is interesting to note that he recorded the *Dharma Sadhana* of the *Sringeri Sthala Sunka*.⁴² On certain occasions, the *Sthala Senabovas* who were the *Sthanikas*, requested the *Svami* of *Sringeri Matha* to issue land endowments to the temples for the performances of the worships and special rituals there. For instance *Sthanika Appanna* requested the Pontiff of the *Sringeri Matha* to issue *Bhu svasti Patti* for the performance of the rituals in the *Chavadi Vinayaka* temple (*Nagara Taluka*). At his request the *Svami* of the *Matha* donated the land in the year *Saka* 1684 = A. D. 1762.⁴³ Another *Sthala Senabova* *Visvesvaraiha* wrote it.

It is curious to note that the study of a few more pages of *Kadatas* reveals that the *Sthanikas* had intimate contacts with the affairs of the temples situated in the coastal regions and the above the Ghat regions. For example, in the *Saka* year 1602 (A. D 1680) *Narasimha Bharati*, the pontiff of the *Sringeri Matha* assigned the conduct of *Devata Seve* in temple *Ramesvara Harikeri* village (*Nagara Taluka*) to *Venkatapati deva* son of *Sthanika Surayya*. In return for the above assignment he paid 80 *Varahas* as *Kanike* to the *Matha*.⁴⁴

Another interesting information we know from one of the *Kadatas* of *Sringeri Matha* is that the *Sthanikas* were disciples of the *Sringeri Matha* from immemorable time. This is revealed in *Kadata* dated 1767 A. D.⁴⁵ It also informs us that the *Sthanikas* were in close associations with the temples situated below *Ghattas* from *Subrahmanya* to *Gokarna*. They also conducted rituals in the temples and supervised the religious matters of other castes and communities. Thus the study of the *Kadatas* mentioned above reveals that the *Sthanikas* enjoyed reputation in social set up by observing *Kattales* and rituals of the *Mathas*. The *Kadatas* found in the house of *Halasanadu Visvesvariyya* refer to the role of the *Sthanikas* in the land transactions of the temples of *Hakkaladi*, *Hemmadi Manikodalu* etc. Various peculiar religious rituals performed by them are also recorded in a few pages of the *Kadatas*. Similarly *Kolluru Kadatas* (now not traceable, probably destroyed) assigned to the end of the eighteenth century provide information about the role of the *Sthanikas* especially socio - economic matters in the neighboring villages of *Kolluru*.⁴⁶

Other indigenous documents :

In this category, the paper and the palm leaf documents are worthy to be studied. These are found in possession of private individuals.⁴⁷ These often refer to the status of the *Sthanikas* in connection with management of the lands of the temples. For example one of the paper documents preserved in the Madras oriental Library discloses of the role of *Sthanika Narasappa*⁴⁸ in the principality of *Chauta*. According to the document he served as *Bokkasadava* in the court of the above chief. Further the same paper informs us that *Kavalige Venkattnarayanappa* served as *Senabova*. It is interesting to note that *Sthanika Kavalige Senabova* played prominent role in executing a treaty between the *Keladi Nayaka* and the *Chauta Queen Chennamma* in the year 1551 A. D.(49)

Similarly a few paper documents collected by Mackenzie are useful to know the status of the *Sthanikas* in socio-economic and religious set up in the coastal region of Karnataka on the eve of the end of the eighteenth century. However a few legendary events are mixed in these documents. In this, connection a critical evaluation of these sources is needed.

Palm leaf documents (known as *Tale ole*) are plenty but a very a few of them have come to light. These documents are found in possession of private individuals.⁵⁰ These documents often refer to the role of the *Sthanikas* in the rural cultural activities. The author of this work in the Kabbinala village (Karkala taluka) had discovered one such document and the document was in possession and *Hebbar*. It is assigned to the year 1778.⁵¹ The significance of this document is that one *Chandrasekhara Hebbar* played prominent role in the temple affairs of the *Gopalakrishna* temple in the same village. Further it states that he was entrusted with responsibility of conducting the religious rituals and other socio-economic function in the same village. In other words the study of the *Kadatas* reveals that the *Sthanika* of the village maintained traditions and usages.

Conclusions :

The study of the various sources examined here gives comprehensive information about the *Sthanikas* in the cultural relations from the twelfth to the end of the eighteenth centuries. At the same time, a critical evaluation of these sources is required. This work tries to fulfil it.

Notes and References :

1. Dr. B. A. Saletor's " *Sthanikas and their historical importance* " published in the journals of *Bombay University* in the year 1938 was mainly based on inscriptions available then. But he had not shown due consideration to other sources. In 1966 Dr. Gururaja Bhatt improved subject of study *Sthanikas*, by taking into account other sources such as court proceedings and iconographical sources in his work. *Tulunadina Ithihasadali Sthanikaru* (Kan *Sthanikas* in *Tulunadu*) and further improvement of the subject is seen in his another Work-Studies in *Tuluva History and culture* (Manipal 1974). Whereas, S. N. Udupa Acharya's work *Ithihasada Yatarthathe* (Kan Historical reality) published in the year 1972, relied mainly on secondary traditional sources such as *Puranas* and other works. He challenged of the views of B. A. Saletore and Gururaj Bhatt. We have already cited elsewhere that his work is unscientific.
2. The News paper and Journals include the *Navabharatha* (Kan Daily Mangalore), *Udayavani* (Kan Manipal), *Manavika Karnataka* (Kan Quarterly Mysore), *Karnataka Bharathi* (Kan Quarterly Dharwad), *Quarterly Journal of Mythic society* (Bangalore), *Journal of Bombay Historical society* (Bombay), *Proceedings of South Indian History Congress* (Madurai), *Proceedings of Karnataka History Congress* (Mysore), *Indian Antiquary Volumes*.

3. *SII* VII No 269 *Ibid*, IX Pt II No 470 Dr. B. A. Saletore gives list of temples owned by the *Sthanikas*. The old deities' images of these temples were either mutilated or thrown near the tank by their opponents Vaisnavas (Madwas). Such temples are Krodashram (Malpe) Nitturu Somalinga Uppuru Mahadeva, Udyayavara Mahadeva, Trisulesvara, Sarabhesvara and Somesvara of Ullala. See *JBU* 92-93. The author of this work also came across similar incident in a few temples in the course of historical investigation. Such temples are at Hemmadi (Mahadeva replaced by Lakshiminarayana), Hebri (Anantesvara replaced by Ananta-padmanabha), Uppinakudru (Ramachandradeva replaced by Vasudeva) etc.
4. *E. C.* X CD No 76 See Chidananda Murthy *K S S A P* 190.
5. Chidananda Murthy, *Ibid*.
6. *K. I V* No 13, pp 44-45.
7. *E. C.* VIII (o) Sb p 49 the name of the *Sthanikas* mentioned in the inscriptions is Boppayajeya. See Saletore, *JBU* p 52.
8. *Ibid*, VI (o) (cm) 144 p 53 *Ibid*(R) X 64 The *Sthanika* mentioned in the inscription as *Tatvapatha pandita*. This indicates the scholarship of the *Sthanikas*.
9. *SII* VII No 185, See Ramesh K. V. *HSK* p 304. This stone inscription is found on the ground of Canara High School, Mangalore.
10. *ARSIE* 1929 - 30 No 530 The Report notes its existence at Mundakuru, a few miles away from the present location Postal. The date of the record is erased. However it is assigned to A.D.1215 by K. V. Ramesh, *Ibid*, p 294.
11. *E. C.* VIII (o) Sb 275, Kotesvara was one of the renowned centres of *Kalamukha*, one of the Saiva sects flourished in Karnataka prior to the eleventh century. *Dhvajesvara* is another name of that place. Its deity, Saiva pantheon and the structure of the temple architectural developments may be assigned from seventh to eight centuries A. D.. There are number inscriptions and *Kadatas* available for study. See P. Gururaja Bhatt, *Antiquities of S K (Kallianpur 1969)* p 9 *Ibid Studies* (p) p 287 - 89.
12. *SII* VII No 231. The interpretations of Saletore and Gururaja Bhatt on 300 *Sthanikas* seem to be incorrect. *Kanatavara* the find spot of the inscription, is one of the renowned Saiva centres and the antiquity of the place may be traced from Belmannu copper plate assigned to the eight century A. d. See Ramesh K. V., M. J Sharma *Tsa* No 3 PP 12 - 14.
13. *E.C.* VIII (o) Nr 34.
14. *SII* No VII 349.
15. *M. A. R.* 1943 No 47, Kukke *Subrahmanya*, Suliya Taluka of South Kanara district (D.K). It is renowned centre of *Skanda* worship and its antiquity may be traced from the 9th century A. D. One of the interesting features of the deity is that it is invoked in the form of Ling. The inscription proves beyond doubt that the *Sthanikas* had hold in the temple from the end of the fourteenth century, See Gururaja Bhatt, *Antiquities* p 10, see *JBHS* (1929) p170

16. *E. V VII (o) Sh No 35 Saletore JBU. p 73.*
17. *Ibid, VIII (o) TL 175, 199.*
18. *ARIE 1970 - 71 No 229 p 61.* It is curious to note that the *Sthanikas* mentioned in the inscription were associated with *Visnu* deity. It refutes the traditional conception that the *Sthanikas* were only associated with *Saiva* and *Skanda* cults. Therefore it is wrong to call *Sthanikas Saiva Brahmanas*. The author of this work personally observed and studied the inscription.
19. *S.I.I VII No 194 Kadri, near Mangalore is renowned Centre of Nath cult.* The antiquity of Kadri may be traced from the eleventh century and it is attested by inscription engraved on the pedestal of the image of Lakesvara. See Ramesh K. V. *HSK, Ibid pp97-99 Tsa No 25. P. Gururaj Bhat Antiquities of SK P 13.*
20. *E. C X (o) Mb 131.*
21. *Ibid, IV (o) Hn 27.*
22. *SII IX Pt ii No 470, Kolluru is one of the renowned centers of Sakti cult in coastal Karnataka.* According to tradition the Great *Adi-Sankaracharya* seemed to have visited this place and defeated many scholars in intellectual combat. *Devi*, known worshipped as *Mukambika* is in the form of *Linga (Jyotrilinga)*. The deity is family deity of *Malayalees*. The place has rich sources concerning, the *Sthanikas*, but no work of exploration has hitherto been done. See Gururaja Bhatt, *Antiquities*, p 9. See K.G.Vasanthamadhava, "Kolluru; Its Antiquity and Relations with Malayalees from 9th to 18th centuries *Institute of Historical studies. " XXXIV All India Annual conference Souvenir " Pub Department of History Sree Narayan College Kollam 1997, pp 80-84.*
23. *M. A. R 1943 No 24 H. R Raghunath Bhatt " Tigalari Inscription of Gunavante " JES IXvii pp 101 - 104.*
24. *Tirupati is one of the prominent centres of Srivaishnavism in South India.* The prominent deity of the place is *Venkataramana*. The people of Karnataka have been shown great veneration to the deity. The deity, *Venkataramana* or *Venkatesha* had impact on cult of *Vaishnava* worship in the coastal Karnataka. Many temples dedicated to *Venkataramana* popularly known as *Balaji Venkatesha* are found in coastal Karnataka especially *Honnavar, Bhatkala, Basrur, Ganguli, Kundapur, Udupi Karkala, Mulki, Mangalore, Bantavala, Kasargod* etc. The *Gowda-Sarasvat Brahmins* are ardent worshippers of the deity. Lord *Venkataramana* of *Tirupati* often figures in the imperceptible portions of the inscriptions. See *EI XX pp 88 - 97 Ramesh K. V. & M. J. Sharma, Ibid No 87 pp 219 - 224.*
25. *T.T.D.I. Vol I No 22.*
26. *Ibid, II No 4 See Venkatratnam, Local Self Government in the Vijayangara Empire (Mysore 1982) pp 137 - 138.* The *Sthanikas* figured here are followers of *Sri Vaisnavism*, as expounded by *Sri Ramanujacharya* in the twelfth century.
27. *E. C. IV (o) Hn 119 p 53 Dharmesvara is situated on the border of South Kanara and Hassan district.*

28. *Ibid*, IX (o) Bn No 31.
29. *Ibid*, IV (o) ch 140, p 149. See Saletore JBU p 80.
30. M. A. R. 1924 p 60 Bhattarvritti = Subsistence grant to the priest.
31. *SII* Vii No 269 *Yermal* or *Yermalu* in *Udupi* Taluka of the same named district is said to have been saved by being raised to a higher elevation. This place was the headquarter of the local chief known as *Maramma Heggade* who ruled over *Tenka* (South) and *Bada* (North) *Yermal*. The *Janardana* temple here is well-known shrine and its antiquity may be traced back to the eleventh century. The popular version of the place relates to the installation of a deity here by *Sri Madvacharya*, the exponent of *Dvaita* philosophy. There is a *Chandranatha basadi* and it is also ascribed to the 12th century. Inscriptions of this place found in front of the *Janardana* temple here speak of the temple and mention the names of the *Maramma Heggade* of *Yermalu*, the *Nelli* families, the *Jannis*, the *Sthanikas* and *Padamulis* of the locality. *Gururaja Bhatt Antiquities S.K* p 27. The inscription dated A. D. 1559, is not traceable.
32. *ARSIE* of 1929 - 30 No 608. The author of this work, personally noticed and studied this inscription.
33. *EI* Viii pp 132, K. V. Ramesh & M. J. Sharma, *Tsa* No. 87, pp 225 - 230. Dr Ramesh is of the opinion that the *Sthanikas* mentioned here are servants of the *Basadi*. *Tulunadina Ithihasa*, pp 139, but he has not sufficiently substantiated this view. However it is certain that the *Sthanikas* had significant position in the religious institutions of the *Jains*.
34. *EC* IX (o) *Magadi*, No. 25 See JBU pp 86 - 87.
35. *Ibid* X (R) Cp 66 dated A. D 1652 MAR 1923 No. 23, A. D. 1713. *Ibid* Vii (o) Sh 21 dated A. D. 1724.
36. A. K. Shastry, *A History of Sringeri* (Dharwad 1982) pp 9-12 Neelambar Hatti and James Heimann " The Return of Black books, a unique. A New source material for reinterpretation of South Indian History *Scandinavian Economic History Review* vol XXXIX No 2 1991, pp 42 - 89.
37. *Ibid*, *South Indian Studies*, Jan 1996 (Cochin) p 135. *Lund Papers in Economic History*. No 25, 1993, p 3.
38. R. Narasimha Achar and Dr. A. K. Shastry exhaustively studied the *Kadatas* kept in *Sringeri Matha*. Consequently the study of the *Kadatas* gained importance in historical research. Sri Ganapati Rao Aigal discovered a few *Kadatas* kept at *Manjesvar* and *Bangadi*. These, *Kadatas* are found in a few pages of his book *Dakshina Kannada Jelleya Prachina Ithihasa* (Mangalore 1923 and *Manjesvara* 1924). The author of this work noticed a few more unpublished *Kadatas* kept in places of *Manjesvara*, *Halasanadu*, *Ganguli* and *Dharmasthala* A few such *Kadatas* of historical importance are deposited in the *Manju Sri Museum* at *Dharmasthala*. The significance of a few *Kadatas* discovered by the author of this work. See *Religions in coastal Karnataka* (New Delhi) 1985 and *Western Karnataka. Its Agrarian Relations* (A. D. 1500 - 1800, New Delhi 1991).

39. A. K. Shastry, *Sringeri Dharma Samsthana* p 29, *M. AR* 1916 p 18. This *Kadata* is a copy of the inscription. There is a controversy about the word *Paricharaka* or *Parivara* the meaning of the former is attendant and the latter associate. It seems that the *Parivara Brahmanas* is appropriate here.
40. Shastry, *History of Sringeri Matha*, pp 64, 65, 109.
41. *Ibid*, *SKS* (Unpublished) pp69-70. Vol 29, No 2 p 36. The *chautas* were one of the ruling chieftains in South Kanara. They had their headquarter first at *Puttige*, *Ullala* and *Mudubidre*. They ruled over thirteen *Maganis* which spread over the regions around *Karkala* and *Mudabidre*, *Mangalore*, *Kudupu* is near Mangalore. The deity of the temple, *Anantesvara*, is *Subrahmanya*. Vaisnavism mainly influences this deity.
42. *Ibid*, Vol 62, p 82.
43. *Ibid*, Vol 154, No 48, p 22.
44. *Ibid*, Vol 134, pp 112. See Shastry, *SKS*.
45. *Ibid*, Vol No 25, No 46.
46. The *Kadata* of the *Kolluru* temple often refers to the various peculiar rituals performed in the *Kolluru Mukambika* temple. These rituals were directed and supervised by the *Sthanikas*. But a few years ago the *Kadatas* kept in the *Kolluru* temple were destroyed by natural calamities.
47. M. M. Kalburgi *Karnataka Kaifiyatugalu* (Kan Kamapalpur 1994) pp 284, 289.
48. *Ibid*, p 290.
49. *Ibid*.
50. In the course of historical research on the subject of study, the author of this work discovered a few more paper and palm leaf documents at *Ajjavar* village, *Sullia*. These documents are in the custody of *Sakharam Rao*. Mr *Jayaprakasha*, *Doddatot* rendered valuable help and assistance in procuring the above documents
51. A palm leaf documents found in the residence of *Vasantha Hebbar* at *Kabbinala*, *Karkala Taluka*. The author of this work is indebted to *Sri S. Mohan Rao* for securing the above document..

Chapter IV Historical Survey of the Sthanikas

The nature and the functions of the *Sthanikas* are first to be known before tracing its historical Survey. It seems that in the third century B. C., the word *Sthanika* first time appeared in the *Arthasastra*, the work written by Kautilya. The study of the latter indicates that the *Sthanika* was an institution of office attached to a military unit.¹ In the course of centuries the scope of the *Sthanikas* widened to that of the district administration. It is interesting to note that nowhere it was treated as a community or a caste as it is now understood in the coastal Karnataka.^{1a} Further at the same time, the institution of the *Sthanika* had little role in the management of the religious institutions, particularly the temple. But as an institution of office, the post of the *Sthanika* was in the hands of the high caste people.

In the course of centuries, a few striking changes have taken place in the status of the *Sthanika*. One such striking change was that it was attached to the management of temples. The increasing importance of the temple in socio religious activities in Karnataka was the factor that led to its association with the former.

II. Historical background prior to 14th century :

The study of inscriptions reveals that the word *Sthanika* first time appeared in the ninth century and from that century onwards this term has been gaining prominence. For example an epigraph dated 828 A. D from *Karuvur*, Mysore district cites *Sthaniga*.(*Sthanikas*) It says that *Sthaniga Maduravajah (Madhavara Vajade)* was an engraver of a copper plate grant of the *Ganga* king, *Rachamalla*. It is also known from the same inscription that *Sthaniga* of the above mentioned person belonged to *Visvamitra Gotra* and was a resident of the town, *Karuvur*.²

A critical examination of a few more inscriptions from the districts of Mysore, Kolar and *Chikkamagaluru* discloses that the *Sthanikas* belonged to the high caste people enjoyed high status, in society and even assisted the local Brahmanas in the management of their daily affairs and also acted as mediators of the dispute in the villages. Further the inscriptions also aver that the influence of the *Sthanikas* inroad in to the affairs of the temple. Some of the *Sthanikas* were affixed with high sounding words such as *Pandita deva*, *Kaliyuga Rudra*. A few more inscriptions also state that some of the *Sthanikas* were constructors of the temples. Their receipts of grants from the prominent individual from the villages are disclosed in a series of inscriptions.³ All these factors raised the status of the *Sthanikas* in cultural history of Karnataka.

The tenth and eleventh centuries witnessed the increasing predominance of the *Sthanikas* in the socio- religious set up in the *Malenad* region of Karnataka. The epigraphs from the districts of Shimoga and *Chikkamagaluru* often refer to the *Sthanikas* with high sounding titles such as *Tapa Rajyam geya* (mediators or persons involved penance), *Kaliyug rudra* (*Siva* in the *Kaliyuga*) and *Sthancharya*.⁴

In the *Sorab* and *Shimoga* regions we notice *Sthancharya Sarvesvarasktideva* in the inscriptions. Further we are informed that he was in charge of seventy temples in and around *Kuppaturu* as known from an inscription dated 1070 A. D. The same inscription addresses him as *Rajaguru*. The *Sthanika* mentioned above received many grants from *Udayaditya Dandanayaka* a subordinate of *Chalukya* monarch *Somesvara* (A. D.).⁵ It is also interesting to note that one more inscriptions dated 1077 mentions of again high sounding attributes to the *Sthanikas* such as *Kotesvara Mula Sthana Pramukha Padinentu Sthanadacarya*.⁶ In short the study increasing of the status is revealed in the inscriptions mentioned above.

In the course of years the *Sthanikas* influence increased. Their activities covered even the public matters such as engraving the grants on stone or copper plate⁷ along with socio-religious activities.

Inscriptions inform us of a few more interesting informations about the *Sthanikas*. For examples *Huvinahadagalli* inscription dated *Saka* 984 = A. D. 1062 states that the *Sthanika Sanatarasa Pandita*, was a man of locality and belonged to the *Saiva* sect which was under the spiritual guidance of *Malayala Pandita*. The latter hailed from *Malayala desa* (the northern part of Kerala). Further the same inscription also informs us that along with other men of prominence, the above mentioned *Sthanika* was entrusted with the maintenance of donated land grants.⁸

The *Sthanikas* continued to receive various forms of grants for the conduct of rituals in the temples from the rules and prominent men of locality, including non-Brahmans. In support of this we cite the following epigraphical records. An epigraph dated A. D. 1139 relates that *Sthanika* who was known as *Tatvapath Pandita* (scholar in Philosophy) received grant of land from one *Ereyamma Setti*, the son of *Dore setti*. The grant he received from the *Setti*, was meant for the conduct of rituals to deity *Malli Devari*.⁹

Again the *Suleyakeri Mahesvara* temple inscription dated A. D. 1159 avers that *Sthanapati Devendra Pandita* also received the grant of land from *Bhava Heggade* on behalf of God *Mula Sthana* of *Suleyakeri*.¹⁰

In the meanwhile we come across different names of *Sthanikas* in the inscriptions. These different names of *Sthanikas* are *Aurna Sthanika*, *Agnisthoma Sthanika*, *Autthita Sthanika*, *Bhattara Sthanika*, *Naisthika Sthanika* etc. It is interesting note that all these *Sthanikas* were men of the high caste people particularly *Brahmanas*. Thus the *Sthanika*, an office in the beginning, transformed into dignified post that was enjoyed by the *Brahmans*

It was in the same period, the *Sthanikas* role was felt in the management of the temples in the region especially southern portions of Karnataka. For example, one of the inscriptions found in the *Anarapalli* village, Mysore district, dated 1185 A. D., records that *Chandramuliyann* appointed *Mahadeva*, the son of *Vinnayandar*, as the *Sthanpati* and manager of the temple in that village.¹¹ Another inscription dated A. D. 1193 avers that *Vamasaktideva II*, renowned guru, was the *Sthanacharya* of the renowned temple *Kedara* in *Baligame*, *Talgunda Hobali* of *Shikaripur Taluka*.¹²

With reference to the coastal Karnataka, particularly, in *Tulunad*, the role of the *Sthanika* was visible from the beginning of the thirteenth century. Inscriptions often refer to them as *Sthandikari*, *Sthandiksha*, *Sthanakalu*, *Sthanatantri* etc. They were closely associated first with the socio-religious activities and in the course of years their influence was felt in the economic activities, particularly in agrarian activities. In support of this, we have good number of epigraphical evidence, we cite here a few examples. The *Bankesvara* inscription (found in Mangalore) now dated A. D. 1204 inform us that the *Sthanadikari* took responsibility of maintaining religious rituals in the above temple. Besides, he directed various functions connected with the rituals to different officers.¹³ The association of the *Sthanikas* with the temple affairs of the *Posral Lokesvara* (Karkala Taluka) temple is known from a stone inscription dated 1215 A. D. The significance of the *Sthanikas* in the social set up is also felt as known from the same epigraph. Its study gives an impression that the *Sthanika* of the same temple seems to have some kinds of association with the *Nadavas* and *Okkalus* who set up *Brahmotikallu* in front the same temple.¹⁴

Another point to be noticed in this connection is that in thirteenth century, the *Sthanikas* played prominent role in the execution of land grants of the religious institutions particularly temples. A study of a few more inscriptions of the same century divulges that the consents of the *Sthanikas* were taken while executing the grants to the temples. For instance an inscription dated A. D. 1216 from *Hurli* village (*Sorab* Taluka of Shimoga district) informs us that *Dronapal* donated the grant to *Somanatha Deva* of *Bandalike* with the knowledge of *Somanatha Deva*, the *Sthanpati* of that place.¹⁵

It was in the same century, the *Sthanikas* associated themselves with conferring rewards to the deserving persons. This is revealed in another inscription, dated A. D. 1255, found at *Kunjesvara* temple (*Arsikeri Taluka* of Hassans district). It says that *Rajaguru Rudraksakti deva* together¹⁶ with *Kampancarya* of the *Sthanikas* of one hundred twenty temples of the *Sthanikas* of two *Mutana Hosavuru* and other respectable citizens along with *MahaGanas* and other bestowed upon *Candavve*, the rank of the dignity of *Ganga Kumari* (daughter of *Ganga*).¹⁷

In the next century (the fourteenth) the influence of the *Sthanikas* in the cultural history of Karnataka was striking various factors contributed for the increasing of the influence of the *Sthanikas* over the cultural activities. One such factor was the rise of the *Vijayanagara* Empire in Karnataka. As the empire stood for all that was the best and noblest in the *Hindu* national life and culture.¹⁸ Its rulers need the help of the *Sthanikas*. Consequently, the rulers of the *Vijayanagara* recognised the high status of the *Sthanikas* and stood behind them. Very often, the *Vijayanagara* rulers sought the assistance of the *Sthanikas*. This enabled the rulers to consolidate their hold in political and cultural activities. Consequently, the *Sthanikas* prominence increased to an extent that they ruled over the *Sthanas* and *Mathas* of the land received lands on behalf of the Gods in the temple and contracted deeds of agreement and partition.¹⁹

The grants donated by the rulers and other to the religious institutions were entrusted to the *Sthanikas* who actually managed these grants. This factor also contributed for the increasing of their status. In support of this, we cite epigraphical records. The *Chikkapura* stone inscription (*Hiregantannuru hobali Chittradrurg* district dated 1355 A. D.^{19a} registers the gift of village of *Chikkapura* itself to the *Sthanika Somanna*, the son of the priest *Sthanika Hiriya Siddanna*, *Mallinatha Odeyar*, the son of *Mahamandalesvara Someya Nayaka* was a donor of the above mentioned grant. It was made on behalf of the God *Siddanatha* of *Bemmatanakallu*.

Similarly the *Koduru Isvara* temple inscription dated A. D 1367²⁰ informs us that the *Sthanikas* and the *Grama Senabova* and their children were entrusted to manage the grant donated by the representatives of the *Aivattu nadu* (fifty *nadus*). The association of the *Sthanika* (name erased) with the representatives of the *Nadu* as known from the inscription, is worthy of noticing.

It is interesting to note that the *Sthanikas* still played their role in engraving of the records on stone and copper plates. Besides, their role was seen in drafting rules and regulations of different castes and communities. These rules and regulations were executed for the smooth functioning of the social set up. This is known from an inscription dated A. D. 1371 found in the *Somesvara Temple* at *Gangavara*, *Devanahalli Taluka*.²¹

Similar feature is reflected in the coastal Karnataka as known from the inscriptions. For example, the *Kantavara* stone inscription, dated 1349²² mention of the *Vijayanagara* ruler *Hari Odeyar* (*Harihara I*) while the *Sthanikas* were causing the *Sila Sasana* to be written. Further the study of the inscription reveals that the *Sthanikas* actions had the royal sanction.

Another point to be taken into consideration in this century is that the Government agents and prominent citizens and the local bodies maintained contact with the *Sthanikas*. This is revealed in a series of epigraphs hailing from the districts of *Dakshina Kannad, Bangalore and Shimoga*.²³

Further, in the same century, we come across how disputes between the *Sthanikas* themselves concerning the division of lands were settled. This is known from the *Bannahali (Malevalli Taluka Mandya district)* inscription. Dated in the year A. D. 1313. It mentions of a dispute between *Malliyanna's son Mallappanaga Pandita*, the *Sthanpati* of *Naganavasadi*, and *Senapati Pattdail's son Vasvan*, the *Sthanpati* of *Anaivasadi (Ane basadi)*, in respect of some villages and a sum of 1,320 *Gadyanas* received on various occasions. The disputes were referred to the arbitrators. These persons were the *Mahapradhana Dadiya Someya Danayaka's son Kalanje Gummaya*, the heads of the seven *puras* (towns), the *Sthanpatis* of five *Mathas* of *Talakadu* and several others. This assembly of arbitrators sent for both parties and brought about reconciliation by an equal division of the villages and the sum of money. The reconciliation matters were recorded on stone in the form of *Sasana* and sent to a *Sthanpati Mallappanaga Pandita*.²⁴

In the fifteenth century, we notice that the *Sthanikas* were maintaining their ancient position and dignity. As priests and managers of temples, they worked well to the country. Their public works earned for them adequate rewards at the hands of the state. Their associations with the executions of the grants to the religious institutions were seen in a series of the inscriptions. Further the epigraphical records mention that the *Sthanikas* maintained close contact with the Government authorities and often reported irregularities to the Government and helped the latter to ease the conflicts. In support of this we cite an inscription from *Barakuru*. The epigraph dated A. D 1407 avers that *Chikkanna*, the *Sthanika* of *Hattukeri* of *Barakuru* informed about an irregularity, which resulted in disturbance in the town, to the Governor of *Vijayanagara* residing at *Barakuru*. It is from the inscription we learn that at his request, the king with the active assistance of the above mentioned *Sthanika* eased the tension.²⁵

The associations of the *Sthanika* with the religious institutions are known from the inscriptions from coastal Karnataka, *Shimoga* and *Bellary* regions. The inscriptions found at *Kukke Subramanya* and *Phalimaru* inform us that the *Sthanikas* were in close associations with the affairs of the temple. For instances the *Sthanikas* association with Siva temple at *Phalimar* is proved by a damaged stone inscription dated *Saka 1323 = 1401* which avers of the *Sthanapati* (name effaced) of the temple.^{25a} A study of a stone inscription dated about A. D 1468 from *Sitibetta*, it is known that the *Sthanikas* as priest of temples, received grant of money on behalf of temples which they managed.²⁶

Another epigraph dated Saka 1356 = 1434, from *Kalasapura Anjaneya* temple (*Kampali Hospet*) states that *Ramayya*, the *Sthanika* of the temple received village as gift from the ruler, *Devaraya Maharaja* of the *Vijayanagara*.²⁷ It seems that the village was granted to the above mentioned *Sthanika* for the proper conduct of the rituals in the same temple.

It certain cases the *Sthanikas* recommended the land grants to the temple. This is known from a stone inscription dated A. D. 1467, situated in front of the *Visnumurti* temple at *Parampalli* village (*Udupi Taluk*). Here the five *Sthanikas* recommended the Government to issue the land grant to an ascetic *Krishnaprakasha Sri padamgalu*. The latter was conducting the rituals in the *Visnumurti* temple.²⁸

The study of few more inscriptions reveals that during the fifteenth century the *Sthanikas* also involved in the sale deed of the land. This is known from a stone inscription found in front of the *Kadri Manjunatha* temple. Dated Saka 1397 = 1475 the inscription informs that the four *Sthanikas* of the *Kadri*, named *Ravapalli*, *Ganapanna Aluva*, *Raya Senabova* and *Gomma Senabova*, agreeing themselves gave sale deed written on stone and specified in detail, to *Mangalanatha Odeyar*.²⁹

The same feature was prevalent in the temples of *Mahadeva* temple at *Pavanje*, *Sanesvara* temple at *Bynduru*, *Janardana* temple at *Badakeri* as known from inscriptions dated A. D 1434, 1364, and 1432 respectively.³⁰

Another striking point we notice in the course of study is the status of *Padamuli*. Further the latter raised to the status of the *Sthanikas* in the places of *Putturu*, *Kadaba*, *Pollali* etc. For instance a copper plateinscription formerly hailed from *Putturu* furnishes us an interesting point concerning the *Padamuli*. Dated Saka 1353 - 1431 A. D says that *Padamuli Nattoje Subbanna*, residing at *Putturu* was hailed from *Pulina (Polali)*. He was worshipper of *Mahadeva*. The same inscription states that the image of the deity, *Mahadeva* was buried under the ground, probably owing to natural calamity. When the *Padamuli, Subbanna* came to *Putturu*. he was well received by the officer of the Government. *Kriyasakti deva*, the administrator of the *Tulunad* on behalf of the *Vijayanagara* emperor *Devaraya II*, granted land as *Brahmadaya* to *Subbanna*. Senameya recommended the latter case. In the course of years the *Padamuli Subbanna's* status was elevated to the status of the *Sthanika* of the same temple.³¹

The role of the *Sthanika* in formulating rules and regulations to different communities was still prevalent in the century as known from inscriptions. For instance a stone inscription, dated Saka 1404 A. D. 1482, found in the other *prakara* of *Mukhambika Temple, Kollur* informs us that the *Sthankartaru* of the same named temple laid down *Kattales* to be followed by different communities and castes on the occasion of the performance of rituals in the temple.³²

During the next century (sixteenth century) the predominant position of the *Sthanikas* still continued. They maintained their status and traditional dignity. Further it seems that the *Sthanikas* position was entrenched in the temples affairs. It is also possible to presume that they were under the direction of the state while performing their duties in connection with the affairs of the temple. The records of the sixteenth century enable us to form an opinion that the *Sthanikas* were appointed by the state and such were servants of the state. Inscriptions found in different part of southern Karnataka evidence this.³³

In the same century the *Sthanikas* were still involved in the execution of the grants to the religious institutions and still exercised some sorts of the control in the land transactions of the temples. For instance, an inscription assigned to A. D. 1510, found at *Nadgalpura Basavesvara* temple states that *Pan cha Martha Sthanika* of *Elupura Ganganna* donated land as *Devadana* to *Tippayya*. It was executed in the presence of God *Somesvara* of *Koratihalli*. *Bachanna* son of *Somadewa* of *Hanne Matha* wrote this record of the land transaction.³⁴

The same features are seen in affairs of the temple in the coastal Karnataka, such as *Yermala*, *Gundami Hegade*. For instances a pillared inscription found in the courtyard of the *Janardana* temple *Yermal* mentions that *Desadipati* and *Sthanakarta* were entrusted to administer the grant of the temple and to supervise conduct of the rituals.³⁵

Similarly, another stone inscription dated A. D. 1560, found in the outer *Prakara* of the *Mani deva* temple at *Gundami* (near *Kota*) also mentions of the same point. The inscription refers to the role of the five *Sthanikas* in the management of the land grant, meant for the various rituals performed in the same temple.³⁶

An unpublished copper plate (copy) A. D. 1551, found at *Hegade Village* (*Kumta Taluka*) avers that *Narasimha Tirtha* of *Uppugunda Matha* was a *Sthanapati* and the latter was supervising the land grants *Saluva Krishnadevaras* of *Gerasoope* issued the grant. He donated the grant with the consent and approval of the prominent persons of the people (37)

Besides, the *Sthanikas* still exercising their right in engraving of the records This is revealed in two inscriptions, dated 1578, hailing from *Mudabidre*. These inscriptions record that *Kavalige Naryana Senabova* engraved the *Sasanas* that concerned with land grants. (38) It is from other sources which informs us that the above mentioned person was a *Sthanikas* and served as *Pradhani* in the court of the *Chauta* principal of *Puttige*. (39)

We get a few instances of the *Sthanikas*, which we notice in a few Jaina epigraphs. These require study in tracing the history of the subject of our study. For instance a stone inscription found in the Chaturmukha Basadi situated on the hill Karkala, deserves our attention. Dated in the Sak year, 1508= A.D 1586, it specifies the Royal order that worship and oblation and other rituals associated with the priests of the Basadi must be performed by the fourteen family of the *Sthanikas*.(40)

During the next two centuries, the status and the position of the *Sthanikas* almost remained in tact in Karnataka, particularly in the above the Ghat and the plain region. They still maintained contact with the religious institutions, particularly temple. Further they cooperated with the respectable citizens in conferring honour on the worthy persons. The prominence of the *Sthanikas* was seen in making the beneficial regulations on behalf of the communities' other than their own (41).

It is interesting to note that the *Sthanikas* continued to engage in worshipping different deities in the temples. For instance, the performance of worship in the temple *Kallesvara*, Magadi Taluka, was *Sthanika* as evidenced by an inscription Bangalore district, in the year 1621. (42)

The association of the *Sthanikas* in the affairs of the temple was still in vogue, This is testified in an inscription, dated *Saka* 1575 = A.D 1653. It informs us that the *Sthanikas* renovated the *Nagesvara* shrine at *Nalavali*. Further it states that the *Sthanikas* collected fund by begging for the benefit and accrue merit for all. Finally they actively involved in the performance of the rituals namely *Kumbhaprastea*, *Kartika Pooje* (43)

In the next century, the *Sthanikas* still had their role in the performance of worship in the temple. For instance one of the inscriptions from Sorab, dated *Saka* year 1635=A.D states that *Sthanika Anne Bhatta* was a priest in a shrine known as *Chenna Somesvara* which was situated inside the temple *Ranganatha Deva*. (44)

Another curious point to be noted here about the historical development of the *Sthanikas* is that they associated with the religious institutions of the *Vira Saivas* (*veera saivas*) In support of this we have historical documents. For example one of the inscriptions dated in the *Saka* year 1646=1724, found in the *Bhimesvara* temple (*Shimoga*) states that *Sthanika Tammanna* donated his revenue income known as *Kattu Teruge* to one *Ganachara*. The above was to be utilized for the performance of the rituals such as *NandaDepti Rudra Pooja* etc on the occasion of *Sivaratri*. An interesting point of the inscription is that it stressed the need for its protection from the encroachers. The inscription ends with an imprecation that the violators would incur the sin of slaughtering their parents at *Varanasi* (45)

It seems that the *Sthanikas* continued to enjoy their special status in social and religious set up in the coastal Karnataka between the seventeenth and eighteenth centuries. In support of the above content ion, we have evidence of another indigenous records known as the *Kadatas*. Palm leaf and paper documents. Further the study of folk version indicates that the *Sthanikas* wielded their supremacy in the

religious institutions and their land control system. For example, the *Kadatas* kept in the custody of the *Sringeri Matha* disclose that the *Sthanikas* were entrenched in the affairs of the temples situated between *Sajesvara* in the north to *Kumbala* in the south and *Subrahmanya* in the south east.⁴⁶

The inscription and other documents recently discovered disclose that the *Sthanikas* continued to exercise their influences over some of the prominent temples in the coastal region of Karnataka.⁴⁷ The *Sthanikas* effective control over the religious institutions in the *Sulliya Sime* is revealed in a few unpublished paper documents under the custody of *Sakarama Rao, Ajjavar*.⁴⁸

The *Sthanikas* continued their connection with the *Sringeri Matha*. The *Svamis* of *Matha* often sought the active help and assistance of *Sthanikas* in maintaining the *Matha Sampradaya* among his disciples below and the above *Ghat* region. This we know from the study of a few *Kadatas* of the same *Matha*.⁴⁹

The *Sthanikas* often closely associated with the annual car festivals of the *Sime* temples in some places of coastal Karnataka.⁵⁰

Thus on the eve of the nineteenth century the *Sthanikas*, especially in the coastal region by virtue of their management of temples, commanded considerable resources.^{50a} However, in the beginning of the nineteenth century their status and position met crisis especially in the coastal region. The other Brahmanas in the coastal Karnataka appear to have succeeded in establishing their supremacy over the *Sthanikas* as evidenced by Buchanan.⁵¹

In the course of years-other *local Brahmanas* namely *Sivilly, Kota* and others usurped the management of the temples in the capacity as *Padamuli* or *Adiages* and the *Sthanikas* were relegated to menial works.⁵² Whereas in other parts of Karnataka the *Sthanikas* were still in reputed position as known from the records.⁵³

There are diversified versions regarding the degradation of the *Sthanikas* in the coastal region. A few of them may be cited here. According to popular version the revival of Vaisnavism under the direction of *Vadiraja* (1480 - 1600) one of the great exponents of *Dwaita* philosophy, the *Sthanikas* the increasing hostility of the exponent confronted of the revived *vaisnavites*. The latter succeeded in depriving the status of the former in some of the temples in and around *Udupi*.⁵⁴

It is also argued that in their height of glory, the *Sthanikas* delegated their duties, to their subordinates and were concerned of more of their rights and privileges. Under these circumstances it is said that they treated others with contempt. Their arrogant attitudes led to the decline of the status of the *Sthanikas* especially in the coastal region of Karnataka. There is another contention that the institution of the *Sthanika* has been shorn of all powers and privileges.⁵⁵

It may be correct to infer that the British agrarian policies, introduced in the first half of nineteenth century had adverse effect on the *Sthanikas* land rights in the temples. A series of changes introduced by the British Government in reference to the revenue structure forced the *Sthanikas* to give up their land rights of the temple. In the course of years, they lost their hold over the lands of the temples. Consequently, the *Sthanikas* lost their high status in the society. The changed political situations were not favorable to the *Sthanikas*. It seems that the *Sthanikas* too were in quandary to meet the new situation. This is seen while encountering their opponents. They could not counteract the anti-propaganda of their opponents. In the course of the conflicts the record of the *Sthanikas* were either destroyed or mutilated. This is visible while examining the record of some of the temples in the coastal Karnataka.⁵⁶

The detailed discussions on these points are beyond the purview of the period of study, it is left to future researchers to probe in to the matter. Suffice to say that all these factors mentioned above one way or other contributed for the erosion of the respected status and position of the *Sthanikas* in the coastal Karnataka.

Notes and References :

1. *Artha sastra* (Ed Shama Sastry Mysore) BK ii Ch I 46, p 44 Ancient works of *Manu* and *kautilya* are silent about the caste and of the *Sthanikas*. It is only in our times the *Sthanikas* are classified under denomination of a caste. See Saletore B. A. " *The Sthanikas and their Historical Times* " JBU (Bombay 1938) pp 30 - 33. In South Kanara district, there is a section of Brahmans known as the *Sthanikas*. However, they are wrongly considered inferior to the other Brahmanas. See Detail, Gopal Rao, SHKCD (Kan Mysore 1993) pp 90 - 94.
2. MAR 1909, p 25. Saletore was of the opinion that the word *Sthanika* figured as early as A. D. 815 in an inscription from *Chikka Madhur* inscription, *Challakere* Taluka Mysore district. Further he states that " Santiga " figured in the above inscription are none other than *Sthanika*. See *Ibid*, p 50 Chidananda Murthy, KSSA pp 190 - 192.
3. MAR *Ibid*, 1927, pp 89 - 90 ECX (Old ed) Mb 94,91 MAR 1923, p 54, EC X (Old ed) Mb 65, p 95 Saletore, *Ibid*, p 51.
4. *Ibid*. *Sthanacharyas* mentioned here belong to head of *Kolamukha* sect.
5. EC VIII (O) Sb 276 This epigraph is dated A. D. 1070.

6. *Ibid*, No 262 This inscription found in a *basadi* in *Chuta* (*Cavuta*) *grama* in the *Sorab* Taluka *Shimoga* district, is dated A. D 1077.
7. Saletore, B. A *Ibid*, pp 51 - 57 *E. C* Viii Sb No 49, p9.
8. *BI* No 86pp 419 - 421.
9. *EC* XI (R) Cm 64, 184.
10. *Ibid* X (R) 140 p 185 *Ibid* (O) V Ak 119, p 165.
11. *Ibid*, III (O) M1 54 p 61.
12. *Ibid*, Vii (o) Sk 105 p 77. He was renowned teacher at *Balligave*. The latter was one of the prominent educational centres in Karnataka from the tenth to thirteenth centuries. According to one sources which describes him as a " *Panini* in Grammar, a very *Bhushanacharya* in philosophy, a very *Bharata* in *Natya* (dance) a very *Subandhu* in poetry etc. He was always surrounded by troops of students. He was the one object in which Centre all thoughts and aspirations of his pupils ". G. S. Dikshit " *Education in Mediaeval Karnataka* ". 10 to 13th centuries A. D. *Tapsvi* Dr S. Rame Gowda Felicitation volume Ed H V Nagesh & H R Raghunath Bhatt Dharwad 1996 p 332.
- 12a. For explanation See Glossary.
13. *SII* Vii No 185 For detail description See K. V Ramesh HSK.p 304.
14. *ARSIE* 1929 - 30 No 530 *Brahma* here seems to be *Tulu Berhame*.
15. *E. C* Viii Sb 391 pp 70 - 71 See Saletore B. A *JBU* p 54 - 55.
16. *Kalamukha Guru*. The *Kalamukhas* one of the *Saiva* sects who had tremendous influence over the religious institutions on the western edge of *Sahyadri*. *Kotesvara* in South Kanara was one the renowned centres of the *Kalamukha* sect see Gururaja Bhatt. *Studies* pp 287 -c288.
17. *E. C* V (O) A.k 108 *Ibid* (R) X Ak 317 pp 387 - 393. *Candavve* mentioned in this inscription was daughter of one *Kondanambi*, who was a merchant, migrated from Kerala to Karnataka. He donated lands to the religious institutions in his settled place.
18. P. B. Desai & others (Ed) *A History of Karnataka* p 330.
19. *E. C* iii (o) MI 99, 109 pp 66, 67, See *JBU* p 62.
- 19a. *EC* (o) XI Cd No 55 p14
20. *Ibid*, (O) viii nr 34, p 133.
21. *Ibid*, IX (O) dv 83. *JBU* Note No. 124 p 64.
22. *SII* Vii No 231.
23. *Ibid*, 267, 349 *MAR* 1943 No 47 pp 147 - 151.
24. *MAR* 1920 p 35, *E. C* Vii (R) Mu No 101, p 313 - 15. *JBU* pp 67 - 68.
25. *SII* Vii No 349.
- 25a. *Ibid*, No 267.
26. *E. C* X (O) K1 36, p 9.
27. *SII* IX Pt ii No 445.
28. *ARIE* 1970 - 71 No 228 no 228.
28. *SII* vii no 194.

30. The unpublished stone inscription found at *Pavanje* dated A. D 1434 and Badakeri Inscription 1432 and *ARSIE* 1929 - 30 No 535.
31. *ARIE* 1976 - 77 Ap A No 1 The inscription is not traceable now. The author of this work secured brief contents of this inscription from the Director of Epigraphy Department Government India, Mysore..Some scholars questioned the genuineness of this inscription. The word *Padamuligam* occurs first time in the coastal Karnataka in an inscription found on a state in the *Bankesvara* temple, Gollalakeri (Mangalore) assigned at A. D 1204 - SII VII 185 Ramesh K. V *HSK* pp 304 - 305. The same word is also figure in two stone inscription found in the *Prakara* of the *Mahalingesvara* Temple *Puttutu*. See *ARSIE* 1930 - 31 Nos 344, 345 Texts see Y. Umanath Shenoy *Putturu Kshetrada Ithihasa* (Putturu 1985) pp 37 - 43.
32. *SII* IX Ptii No 470.
33. *E. C* X (o) Mb 15. *Ibid*, IX (O) Ht 35 p 91. *MAR* 1912 p 48. *E. C* V (o) Hn 115, pp 33. Saletore B. A. *SPLV* ii pp 375 - 377 *JBU* pp 79 - 82.
34. *E. C* Vii (R) MI 44 pp 372 - 73.
35. *SII* Vii No 269.
36. *ARSIE* 1929 - 30 B No 608.
37. A copy of unpublished inscription secured through Sri Gopal Master of the Hegade village. Saluva Krisnadevaraya was ruler of the Gerasoppe between the years A. D 1529 to 1559.
38. *SII* vii 226, 227 Dated Saka 1500. =A.D 1578
39. *Aigal Ithihasa* p 289, M. M Kalburgi *Karnataka Kaifiyatgalu* p 284. Anantharamu, *Dakshinada Siri Nudi* (Kan Mysore) p 825
40. *E. I* Viii p 132. K. V. Ramesh & M. J. Sharma, *Tsa*.No 88.
41. *E. C* X (R) Mb 115 p 106, *JBU* 86 - 87.
42. *Ibid* IX (O) Ma 25, p 54.
43. *Ibid*, X (R) ch 66, p 493. This inscription has t years 1652, 1653, 1654 A.D
44. *MAR* 1923 No 123.
45. *E. C* Vii (O) Sh 21 This inscription is in the form of petition of *Gaudas* and prominent citizens addressed to *Sthanika Tamma*.
46. A. K. Shastry, *SKS* Nos 25, 46, 47.
47. *MAR* 1916, p 67. Two copper plates dated 1631 = A. D 1709, deposited at *Gurukala Basadi* at *Mudabidre* secured through Dr. S. D. Shetty, Ujire.
48. These unpublished documents are useful for our study. These mention that the *Sthanikas* controlled temples and the *Daivasthana* in the *Sullia Sime*. These documents assigned to the second half of the eighteenth century. The author of this work is grateful to Sri Sakaram Rao, Sri Satish Rao and Sri Jayaprakash Rao Doddato.
49. *MAR* 1916. A. K. Shastry, *SKS* Kalburgi, *Ibid* pp 285, 358.
50. On the Occasion of the annual car festival of the *Sime Devasthanas* in coastal Karnataka the *Sthanikas* have special role to perform. These are known as the *Sthana marriyade*. However the study of these indicates that the *Sthanikas* enjoyed special status in the affairs of the temple in the coastal Karnataka.

51. Buchanan, *A Journey*, IP 241. But Buchanan is factually incorrect, moreover, in that, he equates the *Sthanikas* with *Moily*. Malini Adiga, " Sivalli Brahmanas, A Historical Analysis of their origin," *Shivalli Brahmanaru* (Mumbai 2001) pp 85 - 87.
52. Malini Adiga has attributed to the fall of the *Sthanikas* to the *Shivalli Brahmanas* See *Shivalli Brahmanaru* p 87. But the close study of the event reveals that other regional Brahmanas namely *Kota*, *Kandavara* and *Haivakas* and played their role in, depriving the high status of the *Sthanikas* in the temple and reducing them in to menial servants.
53. Jyothi Bai, "The Role of Stanikas in the temple of Mysore." *KHC* II ii 1983) pp 114 - 116.
54. Saletore, B. A. *JBU* p 91 - 93 Note No 198 Anantha Ram, *Ibid* p 825. However both these scholars have not given authentic evidence in support of the above contention.
55. *KHC* ii pp 115 - 116.
56. See epigraphical records of Uppunda, Baindur, Hemmadi, Udupi, Gundami, Badakeri, Phalimar, Pavanje and Tokur in South Kanara, Gunavante, Idagunje, Gokarna, and Kadtoka in North Kanara districts..

Chapter V Social Functions of the Sthanikas

Sthanikas an official designation in the early stages, in the course of years, came to be associated with the management of the religious institutions particularly the *Mathas* and the temples. This had been clearly seen from the eleventh century onwards. Another striking point to be noticed in connection with the above was that they were held in high regard in Karnataka. We have already cited that other than the local *Brahmans*, the *Jains* (especially priestly class) *Sri Vaisnavas*, *Kalamukhas* and some of Saiva sects still identified themselves with the word the *Sthanikas*¹.

It is already cited that the *Sthanikas* were men of locality and they enjoyed the respected position in the region. Such people's presence were felt in socio-economic aspects of the locality. In the socio-economic history of Karnataka in general and its coastal region in particular, the *Sthanikas* role was striking.

With prominent position in the religious set up in the villages, the *Sthanikas* wielded influence in the religion-oriented society². With their tremendous influence in the society, the *Sthanikas* tried to maintain the traditional social customs and even worked for the social coordination among the different castes, sects and communities in the coastal region of Karnataka. They formulated rules and regulations, of local nature, which were observed in annual carfestivals of the *Sime Devasthanas*. They also settled differences if any, with the consent of all the people involved in the festivals. They also safeguarded the rules and conventions of the locality. In certain instances the *Sthanikas* maintained social solidarity.

The role of the *Sthanikas* in maintaining social solidarity among different communities such as the Jainas, the different sections of the Brahmins and the Upper caste people is worthy to be noticed. This is revealed in a series of inscriptions found in different parts of Karnataka, for instances epigraphs dated 1368, 1416, 1520 speak of the cordiality existed among the *Sthanikas*, the *Gaudas* and other *Brahmanas*.³ They were so predominant that in many cases the decisions were arrived at in the presence of the *Sthanikas* or with their approval⁴.

Further the epigraphical sources state that the *Sthanikas* were entrusted to protect the donation of the property of the religious institutions against any transgression either from individuals or associations⁵. It is also curious to note that the *Sthanikas* of the local areas were made aware of the temple grants. This is revealed in a few epigraphs found in the coastal Karnataka, and its neighbouring districts of Shimoga, Chikkamagaluru and Hassan. In support of this the following examples may be cited. The *Basavangede* temple (Sorab Taluka Shimoga district) record, dated 1216 A. D. refers to the donation of the land in above temple. An interesting point is that it was executed with the knowledge of the *Sthanapatis* of the areas such as *Bairama Jiya*, the *Sthanapati* of *Somanatha* temple at *Bandalike*, *Nayaeka Jiya*, *Sthanapati* of *God Nakahresvara Suresvara Deva* the *Sthanapati* of

Kotesvara at *Kuppaturu*, *Rudrajeya*, the *Sthanapati* of God *Ramesvara* of *Yammanuru* village. Further, the study of the inscriptions reveals that the above *Sthanapatis* worked for the communal harmony among the different communities namely *Bhattarakas*, *Settis*, *Jaina* & *Gowdas*.⁶ The role of the *Sthanapathi* (*Sthanikas*) in maintaining social solidarity in coastal region of Karnataka deserves to be viewed. For example, the *Sthanika* along with *Nadavas* and *Oculus* is figured in an inscription dated 1215⁷ A. D. found in front of the *Mahadeva* temple at *Posral* (Karkala).

The epigraph avers that *Nadavas* and *Okkalus* set up *Brahmaottikallu* in front of the above temple. The mention of the *Sthanika* along with other communities indicates that the former had some sort role in the social setting of the area. Similarly, the *Barakuru* inscription dated 1406 A. D. informs us of the role of local *Sthanika* in easing the tensions consequent upon the highhanded action of the governor of the *Barakuru* *rajya*. It states that Mahabala deva, the governor of the above named *rajya* had seriously interfered with the functions of the *Settikaras*, of *Hattukeri* and the *Nakhara Hanjamana* of the city of *Barakuru*. His actions turned into high handedness, resulted in disturbances, and finally led to misery in the area. It was in this context *Sthanapati Chikkanna* of the same *Keri* of *Barakuru* appealed to the *Vijayanga* or Emperor *Bukka II* to set right the matter. The latter in response to the appeal of the former, directed *Mahapradhana Bacchanna* of *Gove* to set right the matter. He conducted an inquiry and compensations were paid to grieved party. It is interesting to note that the *Sthanika* had his role in the payment of the compensation⁸.

Similar type of disturbance is noticed in another inscription from the *Janardana* temple at *Ujire* in *Saka* year 1391. 1469 A. D. It states that the village was burnt down and the palace at *Kodiyala* was attacked. All these atrocities were due to the high handed action of the Governor. It was in this state of confusion, the local *Sthanika*, *Devanna* along with others such as *Kothari*, *Kamiraja Banga* and others intervened and this intervention eased the tension⁹. It is to be remembered that the *Sthanika* of the region had his role in this affairs.

The *Sthanikas* often co-operated with the other prominent citizens in matter of awarding distinction upon worthy person. This is known from a stone inscription found in the *Kunjesvara* temple (*Hiriyur Arsikeri taluka*). It is dated A. D 1254.¹⁰ The object of the record is to commemorate the building of the *Kunjesvara* temple in the year by a rich *Jangama* merchant named *Kandambi setti* in the name of his son *Kunja* who had just died, *Kandabi setti*, enjoyed high status in the *Hoysala* kingdom, endowed richly this temple by many lands; and to his grants was added. The same epigraph states that *Rajaguru Dvara Samudra Rudrasakti Deva* and *Kampanacarya*, the *Sthanikas* of one hundred temples in co-operation with other communities in bestowing honour the dignity of *GanaKumari*. on *Candavve*.

Similar instances of co-operations of the *sthanikas* with the other representatives of the people on bestowing honours upon worthy citizens are noticed in a few inscriptions. For instance, a stone inscription dated A. D 1407 found at *Vaniganahalli*, Mulbagal Taluka of the Kolar district, mentions that Mangarasa, the son of Mahadeva, of the *Gautama Gotra* had constructed a tank in the place called *Hodenad* in the same village. It further states that the *Sthanikas* of Gauri temple cooperated with other citizens for the granting land as *Kattukodage* to the builder of the tank, Managarasa.¹¹

Another interesting point to be noticed in connection with functions of the *Sthanikas* in relation to social activities was that they had shown zeal in promoting public welfare. In support of this we cite the following example. One such instance is known from the Ujene Grama stone inscription dated ^{A.D} 1429, found at *Bedarapura* Kunigal Taluka, (Tumkuru district). The epigraph refers to the region of Vijayanagar Emperor Devaraya II known as *Pratapa Raya*. Then it mentions of the grant of the *Gaudas* namely Bayicarasa, the son of Ujene *Rama Gauda*, *Muta Gauda*, the son of Masana *Gauda* and other *Gaudas* and other citizens of the above came to Camarasa, the son of Bayicarasa. This grant was known as a *Sasana Koduge*. The reason why such a gift was granted was that Camarasa and other *Sthanikas* had provided with the funds and entered into an agreement for the construction of the tank to the east of the town. On the completion of the tank, the donors mentioned above granted specified lands as free gift to the *Sthanikas* and camarasa.¹²

On certain occasions, the *Sthanikas* played their role in the appointment of the *Panchangadavaru* in the villages when their need arose. This is revealed in two inscriptions dated 1472 and 1594 found at *Madivala* (Bangalore Taluka) and *Mogeri* (Kudapura Taluka, Udupi Dist.). In the former instance, the *Sthanikas* of that area directly approached the concerned officer and petitioned to him to appoint Panchangadavaru in the area. In response to the petition of the *Sthanikas* the officer *Linga raja* created officer the *Panchagadavaru* and granted them *Dhasmasas* for the exaltation of God. In this context Singarasa marked out four boundaries, had them stamped with the seal, and evidently had the *Panchagadavaru* appeared in that town.¹³

The Mogeri copper plate inscription dated Saka 1516 A.D1594 *Kartika Sudha Dasami* avers that the *Panchangada* right was conferred upon Mogeri Sankaranaraya Adiga by *Kergal* Narana Hebbar, *Bijuru* Somanatha Hebbar, *Handumane* Padmanabha Hebbar, *Badamane* Antunna Hebbar, *Tenka mane* Sesanna Hebbar, *Padumane* Visnu Hebbar, *Kolakebailu* Damodara Hebbar,

Bannadadi Maguvanna Hebbar, *Kuruval* Sura Hebbar, *Tenka bettu* Narasanna Hebbar, *Halakodu* Kesva Hebbar, *Khambadkone* Sesagiri Hebbar, *Gobrani* Krisna Hebbar, *Ejaga Bailu* Era Hebbar, and Yankanna Hebbar, *Kanchikan* Govinda Hebbar, *Gantihole* Hiriyananna Hebbar and *Bavuldi* Gramaadhikari Venkanna Hebbar and Viranna Setti of the same village. The above right was executed in the form of writing and it was witnessed Samavedi *Sivaithala* and *Somayaje*. These persons granted it to Sankara Adiga of Mogeru because the former Joisa Hebbara had expired.¹⁴

The local traditions prevalent in the principalities of the *Chauta*, the *Banga*, the *Samanta*, Heggades of Nandalike *Vittala*, Kapu Yermal a often mentioned the role of the *Sthanikas* in maintaining social solidarity especially on the occasion of annual carfestivals of the temples in the *Magani* or *Sime*. In the car festivals, the *Sthanikas* supervised the caste rules of different communities in relation to the temple¹⁵.

It is curious to note that unpublished Kadatas kept in the Sringeri Matha mention of the role of the *Sthanikas* in regulating social regulations among the different communities such as *Kushtsthalis*, *Kadu Konkanigas*, and *Sonegaras*.^{15a} It was the *Sthanikas* who prescribed rules and regulations in the socio-religious regulations towards the Matha.

Another interesting point to be noticed is that the role of the *Sthanikas* was felt in determining the social regulations among the *Ganacharya* and other castes in the *Kusruru Agrahara*. This is known from the inscription dated A.D 1724, found in front of the Bhimesvara temple¹⁶.

The *Sthanikas* often supported the social legislation. For example, an inscription dated 1700 A. D, found in Belur Taluka (Hassan) avers that the *Sthanadavaru* of Belur along with town merchants, *Nagara palika* (Mayor) executed social regulations concerning the *Agasa* (washermen) of fifty six *Desas* (regions). Among these regulations was one to the following effect - The tax of washermen was one *Varaha*, for virgin women four *Varahas* and also for widow¹⁷.

In the social activities, the *Sthanikas* took interest in learning of the *Sastras* and other religious scripture. They were custodians of learning and took active interest in imparting knowledge on different branch leanings. For instance the study of inscriptions of the years A. D 1077 and 1099 from Avuru and Mudanus (Surapur Taluka, Gulbarga Dist.) Indicates that *Sthanapati* (*Sthanacarya*) took responsibility of maintaining the grants for the schools. In these schools different branch learnings such as Grammar, Poetry Logic and the *Vedanta* were in vogue.¹⁸

The inscriptions often refer to their keen interest in preserving the old manuscripts. In support of this we cite inscriptions from Vantayala (Perduru, Udupi Taluka), dated 1329 and 1354 = A. D 1406 and 1431 respectively. These records aver that the Library of the *Sringeri Matha* was renovated and maintained by Krishna *Bhatt* and his son Sankara *Bhatt* who seem to belong to the *Sthanikas*.¹⁹ Similarly a study of Kannada literary history informs us that Pancha Bana, the son of *Sthanika* Chennappa of Sravanabelgola composed literary work known as *Bujabala caritre* in Kannada in the year 1614 A. D.²⁰ One of the copper plate inscriptions found at Shirali (N.K) dated 1483 = 1561 A. D mentions of Narasa *Pandita*, the son of *Tippana Pandita* belonged to *Atreya Gotra Riksakha* and *Sayana Sutra*. Further the record introduces Narasa Pandita as an expert in *Ayurveda* and knew quintessence of the secrets of *Dharma sastra*. He received the grant of village *Kabbahalli* renamed as *Krishnapur* on the recommendation made by *Krishnappanayaka* through *Araviti Ramaraja*.²¹

Conclusions:

Thus the *Sthanikas* role in maintaining social solidarity in Karnataka particularly in the coastal region is striking. They cooperated in social works. They preserved the traditional learning. We knew them as the custodians of traditional institutions, customs and usages of the land. All these they were to do because they enjoyed the reputed position in the society. The government supported the *Sthanikas* in their activities.

Notes and References :

1. E I Viii pp 132 - 136 E. C Vii (Old) Sh 10, p 384. Ibid X Dg, No 90 p 67, Further detail See Saletore, *JBU* 44 - 49, R.N Saletore, *Encyclopaedia* IV p 1352.
2. The strength of the religion-oriented society in Karnataka was on account of the nature of the *Vijayangara* Government. It stood for the protection of *Varnasrama Dharma* and preservation of *Purvamariyade*. In such background various sectarian religious organizations emerged. These organizations are the temple, the Mathas. These institutions became centres of religious activities and for the conduct of these rituals and rites, these institutions received the land grants. For the management of the affairs of these institutions, the *Sthanikas* came to into the scene In the course of years their prominence increased. See MAR 1943, No 47 EC (o) Viii Nr 73, Ibid X Mb No 114 SII Ix Pt II No 470. Deasi P. B (Ed) *History of Karnataka* (Dharwad 1970.) Pp 330 Burton Stein, *Vijayangara* (Cambridge University 1994) pp 102, -106, Saletore B. A, *SPLV* II pp 4 - 6.

3. E C IV (O) ch No 113, Ibid X (O) Mb 7 P 73 Ibid Kl 151 P 73, E C (R) VI (Kn) 90 pp 73 - 75 Ibid (R) X No 89 Saletore, B. A, *SPLV* Vol. ii pp 354-361
4. EC XI (O) cd No 76. The epigraph is dated A. D 937, Ibid, Bn 51, The record is dated A. D 1301, ARIE 1970 - 71 No 229 This inscription belongs to the year 1469 A. D. ARSIE 1928 - 29 App, B No 608 Its date is A. D 1561.
5. MAR 1927, pp 147, - 148, SII Vii No 185 See K. V Ramesh, *HSK* p 304
6. ECViii (O) Sb 391, pp 70 - 71.
7. ARSIE 1929 - 30, No 530.
8. SII Vii No 349.
9. ARSIE 1928 - 29 No 492 P 387 - 393.
10. EC V (o) Ak No 108, p 158 - 9 Ibid IX (R) Ak 317, pp 388 - 393 See chapter IV of this work note No 17 Dwarasamudra became the capital of the Hoysala kingdom after 1127. It is also known as Halebidu where artistic *Hoysalesvara* temple is situated. It was built by commander of the *Hoysala Ketamalla* in 1121 A. D *Kedaroja* was its master builder; " It is supreme climax of Indian architecture " remarks *Percy Brown*.
11. Ibid X (o) Mb 72, 73 *Katu Kodage* land grant allotted under (irrigated area) See Shivanna, *The Agrarian system of Karnataka (1336 - 1761)* (Mysore 1983,) p 9.
12. Xii (O) Kg No 18 p 35. See Saletore, JBU pp 74 - 78
13. Ibid X BP 19, p 139 Panchangadavaru - generally known as *Joisas*. The farmers sought their advice on the occasions of their agricultural operations. Usually the *Sthanikas* took active interest in formation of yearly calendar and forecast the future.
14. Unpublished Copper plate inscription secured through Late *Mogeri Padmanabha Adiga* in the year 1971. Personal verification through Sri *J Achuta Hebbar*, Kergal we come to know that some of the Hebbars families especially *Bejur* and *Kergal* mentioned in the inscription seemed to be the *Sthanikas*. The study of the inscription also indicates that Hebbar framed the *Panchaga* and after his death this right was conferred on *Sankara Adiga*.
15. *Aigal Ithihasa* pp 436 - 438
15. *A.Kadata* dated secured 1767 through A K Sastry - See Note No 45 of III chapter of this work.
16. E. C Vii (o) Sh 21 p25
17. EC V (O) BL p 46. Ibid, (R) IX, Bl 39, The inscription records the word *Beluru Sthanadavaru* (the residents of Beluru). However, Dr *Saletore* interpreted it as the *Sthanikas* of Beluru. JBU p 87.
18. E I XII pp 269 - 298 ARIE 1960 - 61 No B 520 See texts of these inscriptions *Hanumakshi Gogi*, *Surapura Talukina Sasanagalu* Nos 8, 52 pp 12 - 27, 111 - 113.

19. **ARSIE 1936 - 1937 No 283, 284** It is to be noted that the generally the Sthanikas have passion for preserving the old Manuscripts, Palm leaf records and other documents of historical importance. In the course of historical investigation the author of this work, has noticed rare interesting documents of historical importance in the houses of the Sthanikas such *Nattoje* at *Puttur*, *Kabbinala GopalKrishna Hebbar*, *Sirur Paniyappaiya*, *Ajjavar*, and *Sankaram Rao*.
20. **R Narasimha Achar *Karnataka Kavi Charitre* (Bangalore 1973) pp 311** some of the Sthanikas composed a few devotional song. One such songs in praise of deity *Pavanje Lord Mahalingesvara*, was composed by *Haridas Lakshminarayannapaya* is still popular.
21. **ARIE 1972 - 73 Ap A No 10** This copper plate is in *Chitrapur Matha*, *Chitrapur* near *Sirali Uttara Kannada* district. The Sthanikas also took interest in the study of the *Ayurveda*. *M. V Sastry*, Late *Harinarayana Bhatt* (*Hoige Gudde*), *Late Padmanabha Phalimar* had done remarkable services for the study of *Ayurveda* in the *Mangalore* region in the third decade of the last century.. However the *Sayana Sutra* mentioned in the inscription is rare *Sutra*.

Chapter VI Economic Functions of the Sthanikas

The economic functions of the *Sthanikas* here include, their involvement in the rural economy, i.e., in relations to the land. With reference to the coastal Karnataka, the *Sthanikas* involvement in this aspect deserves to be taken into consideration. This is on account of the peculiar natures of the land tenure systems prevalent in coastal region. These tenures in the coastal region were crown land known by names, *Aramaneya Bhumi*, or *Bhandra Sthala*, private holdings known as *Balike*, *Mula Balike*, *Mula Varga*, Joint ownership, *Vriti*, *Brahmadaya*, *Devasom*, *Umbali*, *Uttara*, different types of tenancy known by names, *Mula Geni*, *Chalti Geni*, *Vaide Geni*, *Sarkar Geni* etc.¹ The *Sthanikas* were involved in this land tenures and they emerged as the land owners. This we know from the study of our historical investigation of various sources. Both political and religious factors favoured the *Sthanikas* to become one of the powerful landed magnets in region under study, Karnataka. At the same time, they managed the *Devasom* and other grants received from the Government and other prominent persons.²

As years rolled on, the *Sthanikas* influence was seen in relation to the land controlling systems. They also got into the monetary systems of the temple and exercised control over the staff.³

Another peculiar feature of the religious institutions in the Coastal Karnataka especially *Tulundu*, is the existence of different grades of the temples known as *Magani Devastahna*, *Sime Devasthana*, and *Grama Devasthanas* etc. This feature also contributed the *Sthanikas* to increase their prominence in the rural economy especially in agriculture. In such temples, the *Sthanikas* played prominent role. This is revealed in the records which state that they presented in the *Devasthan Chavadi* and controlled the affairs of these temples. Other officers in the temples namely the *Padamuli*, *Patali*, *Kothari* and *Ugrani* helped them in discharge of their duties,⁴ which included the management of the temples economic and religious activities. It is interesting to note in some regions they served as *Sthala Senabove* who collected and maintained revenue accounts. This is revealed in a series of inscriptions, *kadatas* Palm leaf documents. The *Sthala Senabovas* mentioned in these documents were often the *Sthanikas*.⁵

Some times specific taxes assigned to the temple, were entrusted to the *Sthanikas* for their collections. Such features are seen in the temples of South *Kanara*. For instances, an epigraph dated in the *Saka samvatsara* 1329 = 1406 A. D from *Kukke Subrahmanay* states that the *Sthanikas* of *Bangaravada* collected taxes in the villages granted by Gove *Bachappavodeya*, for the maintenance of the various rituals performed in the above temple. The taxes collected by the *Bangaravada Sthanikas* were *Batta Mude*, *Kanika* (contribution on paddy), *Kanta Kanika*, *Jode Kaga*⁶ etc. Such collections of financial peculiar dues were also

noticed in the temples of *Kolluru*, *Siruru*, *Kergal*, *Uppunda*, *Hemmadi* (All are in Kundapur Taluka). Similar features are also seen in the temples above the Sahyadri ranges especially in the Shimoga and Chikkamagaluru districts. For example an inscription dated 1367 A. D found in the Isvara temple at Koduru (Nagar taluka) informs us that the grants made by the representatives of fifty *nadus* were left in the charge of the *Sthanikas* who not only managed the above temple and also collected the dues and taxes.⁷

It is curious to note that the *Sthanikas*, on behalf of the temples owned villages and towns as known from a series of published and unpublished documents of the historical importance. Further the same sources aver that they exercised effective control over the agrarian operations such as land transactions, leasing and collecting rents from the tenants. For example the temple records of Subrahmanya, Kantavara, Barakuru, Kandavar confirm the above points.⁸ Some times the *Sthanikas* received land on behalf of temples from the rulers or persons. In these circumstances the *Sthanikas* themselves managed the lands in such way that they became actual owners of the lands of the temple. This is known from the Koduru Iswara (*Isvara*) temple inscription dated 1367 and the Kadri inscription dated 1475.⁹ Consequently all these helped the *Sthanikas* to emerge as land owners in the region of their locality.

On certain occasion the economic role of the *Sthanika* was seen in the dispossession of the lands. With their consents the lands were received and dispossessed off. For examples the *Sthanikas* consents were received for the grant of lands to *Visnumurti* temple at *Parampalli* and *Mani Chennakesva* temple at Gundami (Udupi Taluka).¹⁰

The same feature is seen in the region above the Ghatta regions. For instance an inscription dated A. D 1299 from the *Sendagatta Krishnarajapeta* (Mandya Taluka) avers that the *Sthanapathi* of that area assisted the local Brahmanas in dispossessing off certain lands.¹¹

In certain context, the *Sthanikas* played their role in the settlements of the local disputes concerning the land affairs. In support of this, we cite the role of the Kanikatte *Sthanikas* in the settlements of the lands of *Kammatesvara* temple owned by different communities such as *Settis*, *Gowdas*, *Chammagaras* (Cobblers).¹²

Another interesting point to be noticed in this context is that the *Sthanikas* of the regions purchased lands from the prominent individuals or the rulers for the maintenance of religious rituals in the temple. For examples Kuruvatti (Tirthalli Taluka Shimoga Dist.) stone inscription dated A. D 1424 records that *Sthanika Bovanna Ayya* purchased land from Alava Prabhu Bomminayaka's son (name erased) for the performance of rituals in the temple, probably the deity, Visvesvara

near which the inscription is seen.¹³

Another example for the above point is furnished by the Kadri stone inscription dated Saka 1397 = A. D 1475. It states that four *Sthanikas* namely Revapali, Ganapanna Aluva, Ayara Senabova and Gomma Senabova, agreeing themselves to purchase lands (by means of sale deed) for the performances of rituals in the *Kadri Manjunatha* temple.¹⁴

With reference to the role of the *Sthanikas* in the land transaction system, the Muluvagilu stone record is worthy of citing. Dated in 1416 A. D it states that the *Sthanikas* of the above temple owned lands in different villages and they contracted the land deed in the name of the deity.¹⁵

The role of the *Sthanikas* in the agrarian set up continued even in the sixteenth, Seventeenth, Eighteenth centuries. This is mentioned in *Kadatas* and unpublished paper documents. For instance the *Kadatas* of the seventeenth and early decades of the eighteenth centuries often speak of the *Sthanikas* namely *Kudupina Krishnayya*, *Appanna Visvesvarayya* in the regions of *Kudupu*, *Karkala*, *Subrahmanya*, *Kolluru* with reference to the agrarian set up of this region. These persons played effective role in the agrarian set up especially the land transactions procedures in the above places.¹⁶

One of the unpublished palm leaf documents dated in the year 1770¹⁷ A. D found at Kabbinala (Karkala Taluka) mentions of *Sthanika Chandrayya* who controlled the landed property of the *Gopal Krishna* temple. He collected rents from the tenants who actually cultivated the land.

Conclusions:

The *Sthanikas* role was felt in the agrarian set up in the rural areas. The peculiar the socio-religious conditions, approved by the Government of that period enabled them to emerge as powerful landed magnets in the rural areas. As powerful landed magnets, they controlled the agrarian activities such as the sale, purchase and the lease of the lands. Various sources recorded elsewhere substantiate the above point.

In the agrarian set up, the *Sthanikas* encouraged the tenancy cultivation as known from *Kukke Subrahmanya*, *Kantavara Gokarna* etc.

However, the role of the *Sthanikas* in non-agricultural economic activities was negligible. Although, the *Sthanikas* as the *Sthanapatis* received grants from the merchants,¹⁸ the *Sthanikas* took little interest in trade activities of Karnataka. Consequently, they could not acquaint dynamic nature of the economic activities of the region. Therefore, the *Sthanikas* became conservative and static community in Karnataka in general and its coastal regions in particular. This situation in the long run adversely affected their status in coastal Karnataka .

Notes and References:

1. K. G Vasantha Madhava, *Western Karnataka Its Agrarian Relations* (New-Delhi1991.) Pp 76 - 107 Further detail sees Glossary of this work.
2. *SII* Vii Nos185 269, *KI* Vi No 13, EC (o) Viii T1 175 *Ibid*, Xii (o) Tp 12, pp 44 - 45 *MAR* 1911 pp 49, *SII* XX B. K IV No 107 H. S Gopal Rao SHKCD pp 91 - 93.
3. K. A Nilakanta Sastri, *Development of Religions in South India* (Madras1962).pp 129 - 130.
4. *Ibid*, p 130. P Gururaja Bhatt, TS, p (Kan) p 21 - 22.
5. Unpublished copper Plate inscriptions found at Khambadkone and Siruru dated 1380 A. D and 1610 respectively. These inscriptions are unpublished and the author of this work secured these through Dr Prakasha Kodancha Khambadkone and J Achuta Hebbar, Kergal (Kundapur Taluk, Udupi District).
6. M. AR 1943, No 47.
7. E. C Viii (O) Nr 34, *MAR* 1940 No 28. *ARIE* 1977, App B No 160.
8. *SII* Vii no 231, *MAR* 1943, No 47. P. N Narasimha Murthy, *Kandavara Kartikeya* (Kan Kandavara 1993) pp 97 - 110. Kandavara, situated about 2 KMs away to the South of Basruru, is one of the prominent centres of Subrahmanya worship. The deity of the place is *Skanda Kartikeya* and the antiquity of it may be traced back between the eleventh and twelfth centuries. The place derived its name from the *Skandapura*, i.e the place of Skanda. The earliest inscription mentioning the name Ulluru *Svami Kartikeya* appeared in the middle of the fourteenth century. Eight inscriptions are found in the *outer prakara* of the same temple. These are unpublished but the texts of these are published by P. N Narasimha Murthy in his book, *Ibid*. Some of these inscriptions refer to *Hebbaras* in the land transactions of the temple. It seems that some of these *Hebbaras* mentioned in these inscription are *Sthanikas*. See Gururaja Bhatt, *Antiquities*, SK p 6 P. N Narasimha Murthy, *Ibid*, pp 119, 121 - 126.
9. E. C Viii (O) Nr 34 *SII* Vii No 192.
10. *ARSIE* 1971 B 229, *ARSIE* 1930 - B No 608.
11. EC IV (O) Kr no 70 pp 110. *Ibid* (R) VI Kr 90 pp 73 - 75.

12. EC X (R) No 89, dated A. D 1274, pp 117 - 118. Saletore, *JBU* pp52-59.
13. ECViii Tl No 175.
- 14 *SII* Vii No 192.
15. E. C X (o) Mb No 7pp 72f.
16. A. K Shastry, *SKS* pp 36, 62, 72, 176.
17. Palm leaf document secured through Sri S Mohan Rao, Mulki.
18. ARIE 1959 - 60 No B 475 - 476. Hanumakshi Gogi. *Surapura Talukina Sasanagalu* No 85 P 175 - 79.

Chapter Vii

The role of the Sthanikas in Religious Activities

The *Sthanikas* role in the religious activities deserve to be taken into consideration. This is revealed in a series of historical documents. The main reason for the increasing prominence of the *Sthanikas* in the field of the religious activities was due to the prevalence of socio - religious conditions prevalent in Karnataka from the middle of the eight to the end of the eighteenth centuries. As already noticed, the religious institutions dominated the socio - religious activities. Consequently, the temple oriented society emerged. This led to the employment of a large number of personnel in the management of the religious institutions. In this connection, the temple officer designated as *Sthanapathi*, *Sthanadipati*, *Sthanakaru* or mere *Sthanika* emerged.¹ This is revealed in an inscription dated A. D 1077 found at *Kuppattur*. It says that the priest of the well known *Kuppattur Kotesvara Mula Sthana* was known as *Kotesvara Mula Sthana Pramukha Sthanada acaryayarum*.²

When the temples were built in different regions of Karnataka, the rulers and the prominent individuals offered donations in the form of land and money grants to these institutions...These grants were meant for the performances of various religious rituals followed by worship of the regional in characters. Some of the peculiar rituals were *Bali Pooje*, *Naimetya Pooje*, *Paksha Pooje*, *Masa Pooje*, *Soneyarti*.³ Further these rituals often became complex, for the conduct of the rituals and for the proper management of the grants, the *Sthanikas* came to prominence. Besides, the Government and the prominent individuals who donated the grants to the temple entrusted the *Sthanikas* to manage these grants and supervise the religious rituals in the temples. It was this factor that raised the status of the *Sthanikas*. Consequently they emerged as the managers of the grants and the religious rituals. In addition, they were given responsibility of the proper conduct of the rituals for which the grants were given. At the same time, they were also entrusted to set right the rituals if these went astray. All these are known from a series of inscriptions. In support of these, we cite a few examples. An inscription dated 1095⁴ found in front of the *Kallenegesvara* temple (Siddapur, North Kanara district) avers that *Kuppa Gowda* built *Saivalaya* at *Aggre* village. For the performance various rituals, in the temple his wife and their son *Jakke Gowda*, donated land. The above grant was entrusted to one *Sthanika Jakkayya Jiya* of *Bilige*. The above mentioned inscription states that the *Sthanika* was not only to manage the grants but also had responsibility of proper conduct of the rituals such as *Snana*, *Naivedya* etc (offering pooja etc).⁴

Another inscription from Baluru (Hangal Taluka Dharwad district), dated A. D 1125⁵ gives another interesting information about the role of the *Sthanikas* in connection with religious conditions. It states that *Sthanapati Kalayyajiya* had set up a *Linga* in that village in Edevola 70 and for the conduct of rituals such as *Nanda Deepti* in the temple, he required the grant of land from *Baramma* and *Gowda*. The epigraph further states that the *Sthanapati* was entrusted to look after the granted land and to supervise the conduct of the rituals to the deity.

During the medieval period an official designated *Sthanapati* emerged in coastal Karnataka in connection with the administration of temple.⁶ This is best illustrated in Gollalakeri *Bankesvara* inscription (Mangalore). It is dated in the year A. D 1204 belonging to the reign of Kulasekhara Alupa I. The record gives the following information about the *Sthanatantri* and other officials who were associated with the former in connection with the administration. For instance

- Sthanatantri* : he should observe all his duties connected with the deity's
Avabhrita Snana on the *Sankranti*.
- Padamuldavaru* : they should make available without fail and without reduction, the quality of rice for offering of every day *nivedya* to the deity.
- .
- Adhyaksha* : he should give daily discourses in the temple precincts.
- Senabova* : he should keep daily minutes on the above activities.
- Adhikari* : he should punish the above officials for any lapses on their parts in carrying out their duties specified above and should, besides make available oil for burning perpetual lamp in the temple.
- Angadiya Adhikari*: he should arrange for oil for the lamps for *Sivaratri* and for rice for the *Brahmanas* on the day of *Aradhana* (worship).

Further the inscription also stipulates that an individual named *Asranna* should guard the perpetual lamp from going off, that dancing girls (*Kutaduva - bake namgeyavaru*) should come to temple every day as per the custom in vogue. It states that *Sthanadkhshys* was authorised to punish those who violated the above rules and regulations. Lastly the record states that if the king does not enquire into the matter and set right any lapses, he would have committed that sin of killing thousand cows and *Brahmanas* at Ganga and Ramesvara.⁷

The functions of the *Sthanikas* in the temple in connection with the rituals such as daily ceremonies including the burning of the perpetual lamps performances peculiar worships and rituals, are revealed in inscriptions from Somapura and Bhairavapura *Isvara* temple. These are in the years A. D 1260 and 1267 respectively.⁸

One more instance may be given to the role of the *Sthanikas* in connection with the religious rituals in the temple. This is recorded in a series of inscriptions. For example in the year 1285 A. D during the reign of the Hoysala king Narasimha Deva, Hiriyahalli Lalamadeva and his younger brother Hadiyara Sivanna consecrated *Sivalinga* in *Sivalaya* at Gottanakere. This was done in the name of their mother Mancavve. They granted lands (effected in the record) for daily worship, decoration etc of the God *Mancesvara* and also for the repair of the temple, and gifts of food to the *Sthanika* of the temple after washing his feet. The inscription stipulates that the *Sthanika* of the temple was authorised to the proper conduct of the rituals in the temple.⁹

With the establishment of the Vijayanagara rule in Karnataka in the middle of the fourteenth century, the position of the *Sthanikas* in religious affairs considerably increased. This is recorded in a series of inscriptions from, Kantavara Kadri, Kukke - *Subrahmanya*, Phalimaru *Mahaling devasthanana*, Ullala Somesvara, Putturu Mahalingesvara temple and Gundami Manideva temple. The various rituals performance conducted in these temples were entrusted to the *Sthanikas*.¹⁰ Their connections with reference the performance of the rituals in the temple were recorded in the places Kudamar and *Edamangala*. It is interesting to note that certain rituals preformed in the temples in Tulunad were entrusted to the *Sthanikas* who were to supervise the proper performance of these rituals. For instance an unpublished inscription dated 1438 A. D mentions different peculiar rituals such as Rudra *Pooje*, Nanda *deepti*, Bali *Pooje*, Samkranti *Pooje*, Chaira and Pavitra *pooje*, Bana *Pooje* performed in the temple of Mahadeva at Pavanje. These were entrusted to a *Sthanika* residing nearby Kodhihalli.¹¹

Similarly the Yermala inscription dated in the *Pingala Samvatsara* (1559 A. D) states that the grant made to the God Janardanadeva, should be administered by the *Desapati* and *Sthanadakarta* (perhaps *Sthanika*).¹² Again the five *Sthanikas* of the locality looked after the rituals performed to the Gundami Manideva on festive occasions.¹³ Finally, the Karkala inscription dated 1586 A. D specifies the royal order that the worship, oblation and other religious rituals associated with the priest of the Chaturmukha Basadi must be performed by the fourteen families of the *Sthanikas*.¹⁴

The supervision of the rituals performed in the temples by the *Sthanikas* was also prevalent in North Kanara district. In support of this, we cite an inscription found in the Gunavante temple. The inscription is dated A. D 1408, in Tigalari¹⁵ script but in Kannada language. It states that one Mahendrapuri *Svami*, the *Sthanapathi* of the above temple was entrusted to look after the various rituals in the temple. Further, the same *Sthanapathi* was authorized to do the same in regard to the rituals of the Kokkesvara temple nearby and also the Mahabalesvara temple at Gokarna.¹⁶

The same feature prevailed in the Kanika - *Paramesvari temple* at Hegade grama¹⁷ (Kumta Taluka North Kanara). This is revealed in one of the unpublished copper plate inscriptions dated A.D 1526. The supervision of the rituals in the Narsimha temple at Haladi (Kundapur Taluka) was also entrusted to the Sthanika of the locality as evidenced by stone inscription, dated 1455 found in the *Prakara* of the above temple.¹⁸

Besides the supervision of various rituals performed in the temples on different occasions, the Sthanikas also discharged another religious function. This is to report irregularities, if any, to the government as testified by inscriptions from the places Barakuru Subrahmanya Hegde, etc.

The best example in support of the above point, is known from another unpublished copper plate inscription found in the Uppunda Durga - Paramesvari temple. It is dated Saka 1484 - 1563.¹⁹ It records irregularity in the Santikaparamesvari temple in the Uppugunda of Hegade Grama. It was on this context, Ramachandra *Tirtha*, the Sthanapati of the above temple, reported the lapses in the conduct of the rituals in the temple to the ruling chief Chenna - *Bhaira Devi*. The queen took prompt measure. The inscription states that the *Sthanapati* co operated the prominent individuals in settling the matter.

The religious function of the *Sthanikas* may also include their patronage to traditional lores. These include the study and instruction of the *Vedas*, *Vedangas* Sastras, *Agamas*, the *Sastras* and the *Puranas*. The study of various sources reveals that the *Sthanikas* acted as the custodians of the traditional lores. The inscriptions up to the fourteenth century often refer to the *Sthanikas* as *Naisthika Sthanapatigalu* and practised Satkarma in daily life.²⁰ Similarly Kanikatte (Arsikere Hassan District) Nandalike,²¹ (Karkala Taluka of Dakshina Kannada dist) and Kotesvara were the places where the Sthanikas took interest in the preserving and patronising the traditional learning.

In Balligave, where Kodi *Matha* is situated, its *Sthanapati* took active interest in imparting and preserving religious lores. The religious learnings encouraged by the *Sthanapati* of the Kodi *Matha* as known from inscriptions are *Vedas Vedangas* eighteen *purans* and *sastras*.²² By fostering the study of the religious lores the *Sthanapatis* of Kodi *Matha* raised the status of the *Sthanapati* in the eyes of public.

Similarly, the *Sthanikas* of the *Brahmalingesvara* temple at Nandalike (Karkala) encouraged the study and recitation of the *Puranas* during the month of *Shravana* in the above temple as evidenced by inscriptions found in the same village dated 1309 = A. D 1389.²³

Conclusions:

I. The above study reveals that the Sthanikas became the custodians of the religious rituals in the temple. Under their supervision and direction, peculiar, but colourful rituals, were performed and these give a new dimension to the religious history Karnataka in general and its coastal region in particular.

II. By encouraging and preserving the traditional religious study, the Sthanikas invigorated religious life in the region under study.

Notes and References:

1. MAR 1927 p 90 E.C x (O) Mb No 264 Ibid Viii (O) Sb 262 p 42 See Saletore B. A " JBU pp 50 - 51 See Chidananda Murthy - KSS A. P 190 - 192.
2. E. C Viii (O) Sb 262
3. H. S Gopal Rao: *SHKCD* . (Kan) pp 131 - 148. These peculiar situations performed in different temples in coastal Karnataka are *Sankrante*.
4. K I Vi No 13 pp 45 - 46 Bilige, now in Siddapura Taluka, North Kanara district, rose to prominence as capital of the principality known as the Bilige Rajya in the middle of the fifteenth century. The rulers are known as the Bilige Odeyars. This town has shrines of Jainas, Saivas that are situated side by side.
5. Ibid, No 20 pp 73 - 74. It is interesting to note that in language of the inscription is fine poetry composed by Kavichandra and engraved by chattoja and Ketoja sons of Chikoja.
6. K. V Ramesh, *HSK* p 304 He observes " The caste label Sthanika applied to a certain section of Brahmanas in the present day of South Kanara (Dakshina Kannada) who are solely meant for the profession of temple service is to be traced to this official designation of Sthanapati Ibid, See Gururaja Bhatt, *Studies*, pp 3 383 - 85. Kulasekhara was one of the rulers of the Alupa ruling dynasty. A rule between the years 1175=1220 A.D. His records are found at Basaruru, Mangalore Mudabidre. He had his principal at Mangalore called Bhuvansraya ramesh Ibid 116-118
7. SII Vii No 185, Ramesh Ibid, pp 304, 05.
8. EC (O) Vi TK, No 103 Ibid, IV (O) Kr No 12, p 102 Ibid (R) 98 D 80 - 81.
9. Ibid, xii Tp (O) 12 pp 44 - 45 Saletore B. A *JBU* pp 59 - 60.
10. SII Vii 231, 192, MAR 1943 No 47 ARSIE 1930 - 31 Nos. 349, 346, 344
Ibid 1929 - 30 no 608 SII IX Pt ii No 470.

11. Recently discovered unpublished inscription found in the *outerprakara* of Pavanje Mahalingesvara temple. The mentions of different rituals such as *Bana Pooja* (worship of *Naga* cobra in the bush), *Chaitra Pooja* and *Pavitra Pooja* are quite interesting. Although there are different interpretations regarding the nature of *Pavitra Pooja*, in this context as mentioned in the inscription, it may be interpreted as headship of the *Pooja*. Another interesting point to be noticed is here is the mention of that *Nadava* and *Elame*. It seems that the grant was executed in the presence of these bodies who played notable role elsewhere in execution of the grants. A few words concerning *Sthanikas* are erased. See detail Appendix No.
12. SII VII 267. It seems that the *Sthanapati* was not only to supervise the proper performance of the *Ranga Pooja* but other Poojas as *Alankara Pooja*, *Sankranti Pooja*, *Bali Pooja*, *Homa* (Sacrifice) etc.
13. ARSIE 1929 - 30 No 608
14. EI VIII pp No 10 pp 122 - 38. See K. V. Ramesh & M. J. Sharma; *TSa* No 88 p 225 - 230. According to K. V. Ramesh, *Sthanikas* mentioned in this epigraph are servants of the Basadi. See *Tulunadina Ithihasa* p 139. But he has not given any evidence in support of his contention.
15. Script almost resembling the *Malayalam*. See JES XII P97-99 Appendix No. According to local tradition the *Vaidika Brahmanas* used to go to Kerala for the higher studies in *Jyotisha*, *Ayurveda*, *Sastras* as well as the *Vedas*. They evolved script and used it in their writing of manuscripts. It is said that they used this script as secret script. This script is also known as *Tulu-Malayalm* script. There are about eleven *Tigalri* inscriptions in North Kanara district. See J E S XVII pp XVII p 98 - 99.
16. J E S 97 - 99.
17. Unpublished copper Plate inscription found in possession of the Durga - Paramesvari temple. Secured through Late U. Sadashiva Holla & G. T. Maiya.
18. ARSIE 1930 - 31 No 313.
19. Another unpublished copper plate inscription found in the *Durga-Paramesvari* temple Uppunda. This inscription is dated saka 1484. See K. G. Vasantha Madhva" Uppunda copper plate dated *Saka* 1484. =A>D1562 *Proceedings of South Indian History Congress* 1991 pp 116 - 118.
20. E I XV p 47 Chidananda Murthy KSSA pp 214 - 217. *Naisthikha Sthanapatigalu* is one who dedicate entire life for study of the *Sastras*. The primary motive of the *Naisthika Sthanapathigalu* was spiritual salvation, but it was to be achieved not by penance or meditation but by dedication to a life of chastity and to the cause of learning. Contemporary sources often refer to them with high respect. Their institutions were renowned centre of learning and they were known as *Naisthika Sthanas* see detail G. S. Dikshita " Education in Medieval Karnataka " 10th to 13th centuries A. D *Tapasvi* (Kan). A Felicitation volume presented to Dr S Rame Gowda Dharwad 1996, p pp 331.

21. It was a seat of small chieftancy called *Heggade* and the principality flourished in the middle of the sixteenth century and lost its political prominence in the third decade of the next century. *Brahmalingesvara* temple is family deity of the *Heggade*. The *Sthanikas* have certain privileges in the affairs of the temple. They are generally known as *Buddiyanta*. Another interesting point to be noticed in connection with religious history of the *Nandalike Sime* is that it is renowned centre of *Daivas* known as *Abhage - Darage*. In the inscription dated A.D.1512, these *Daivas* are referred to *Nandalike Daivagalu* (See SII Vii No)295.
22. EC Vii (0) Sk Nos 102, 105 Chidananda Murthy, Ibid, pp 222 H. R. Raghunath Bhatt " Kodi Matha A Medieval monastery of Karnataka" *Tapasvi* pp 384 - 85.
23. ARIE 1976 - 77 Ap B No 165. P. N. Narasimha Murthy " An inscription from *Kedenje* " Souvenir of third Annual Congres of Epigraphical society of India (Udupi 1977) pp 50 - 53. The same epigraph refers to *Kotesvara* where the recitation of the *Puranas* was to be followed. In the course of historical investigation of the *Sthanikas* settlements in coastal Karnataka, we notice that they set up traditional educational institutions attached to their temples and imparted Sastras and Puranas to the deserving student. For instances, Ajjavara, Kukke Subramanya (Sullia Taluka) Kantavara, Karkala, Putturu, Kabbinala etc. the *Sthanikas* owned temples where they took interest in preserving traditional learning and old manuscripts.

Chapter Viii

Concluding Remarks

This monograph, Historical importance of STHNAIKAS IN RELATION TO CULTURAL HISTORY OF KARNATAKA is based on variety of historical sources namely inscriptions, other indigenous records and substantiated by other relevant documents such as literary and traditional. In the course of historical research of the subject of study, we come across different notions regarding the status of the *Sthanikas* in the coastal Karnataka. These notions emerged from the first decade of the nineteenth century onwards and it continued till the second decade of the twentieth century. The critical examination of these notions reveals that these notions are misconceived, devoid of historical truth and recent concoctions. However, these notions indicate that there were clashes between the *Sthanikas* and non *Sthanika Brahmanas* in the coastal region of Karnataka. There are different hypothetical versions regarding the nature of the conflict of these two sections.

The antiquity of word *Sthanika* in general is traced from the third century B.C. Then it was an institution of an office attached to the military unit. In the course of years, its activities spread from district administration to the temple management. But at the same time we have to note that the *Sthanika* was not confined to particular community or caste. From the ninth century onwards the word *Sthanika* figured in inscriptions found in Karnataka excluding its coastal region. Factors for the rise of the *Sthanikas* and their importance in the cultural history of Karnataka are many. One such factor was the emergence of temple oriented society in which the role of the *Sthanikas* was felt. Secondly 'influx' of the Brahmanas, from other parts of Karnataka to the coastal region of Karnataka gave impetus to the status of the *Sthanikas*. Historical Records State that the *Sthanikas* maintained cordial contacts with other sects of the migrated Brahmanas. Further these records testify that the latter sought the help of the former in the conduct of the affairs in the temple.¹ They not only managed the affairs of the temple but also served as priests there. The epigraphical records expressly state that the *Sthanikas* controlled numerous temples, situated above the *Ghattas* and its adjacent coastline.² Consequently their position increased and they enjoyed respectable status in society. In the coastal region of Karnataka the *Sthanikas* figure in the twelfth century records and increasing of their status in socio economic activities are recorded in a series of inscriptions from 12th to the end of the seventeenth century. Other records such as Kadatas and paper and Palm leaf records often speak of their respectable status. In a series of records they are known as *Sthanapati*, *Sthanadipati*, *Sthanakalu*, *Sthanatantri*, *Budivanta* etc. In a few inscription *Padamulis* are figured and they in course of years emerged as the *Sthanikas*.

The political situations and religious conditions prevalent in the coastal Karnataka did much for their steady progress. The inscription and other contemporary records divulge of the high status of the *Sthanikas* in the cultural history of Karnataka. Thus by the end of the eighteenth century they enjoyed privileged position and their influence was felt in the socio- economic activities.

However the status and the position of the *Sthanika* met crisis towards the beginning of the 19th century onwards as evidenced by the English sources. These records do not explain the reason for the crisis.

From the twelfth century onwards till the end of the eighteenth century the *Sthanikas* played significant role in social set up in Karnataka. A series of historical documents aver that they tried to maintain traditional social customs and even worked for communal co-ordinations and solidarity among different communities. Further they worked for the promotion of public welfare.³

The *Sthanikas* cooperated in social work. Often they served as astrologers in villages. The villagers sought their help in the formation of annual calendar.⁴

In the economic set up the *Sthanikas* figured as the landed magnates in the rural area. The peculiar socio- religious conditions prevalent in the coastal Karnataka was the main reason for their rise in the agrarian set up which was the backbone of the rural economy. As landed magnates, the *Sthanikas* effectively controlled various types of land transactions, extended the agrarian activities and maintained the land records. Their role in the land transactions of religious institution was remarkable. However it seems that the *Sthanikas* took little interest in non-agricultural activities such as trade commerce and local industry. Thus in the economic set up the *Sthanikas* stood for the static economy and their outlook towards the economy of the region was conservative. This may be attributed for their decline of the status in the coastal region of Karnataka in the course of years.⁵

The religious functions of the *Sthanikas* had their impact on socio - religious conditions. And these functions raised the status of the *Sthanikas* in the social set up in Karnataka. The people revered them bestowed honours on them as known from the study of various inscriptions. Further, these inscriptions and other historical documents disclose that the *Sthanikas* discharged the religious functions, entrusted to them in such effective manner that the religious institutions turned into the centres of social gatherings.

The role of the *Sthanikas* in patronizing traditional learning and in preserving the old documents is worthy to be taken into consideration. They took lead in the traditional leanings and served their depositories. By these activities, the *Sthanikas* invigorated religious life in Karnataka in general and its coastal region in particular.⁶

It is also remarked that in the course of the years, the *Sthanikas* delegated their religious functions to their subordinates. But this led to deterioration of their status. But this requires further investigation.

In the course of historical investigation of the *Sthanikas*, we are facing a few riddles. First, why like, they emerge as a distinct Brahmans community in erstwhile Kanara districts? Second why Orthodox Brahmans treated the *Sthanikas* as fallen Brahmans (? (7) We do not get any authentic evidence to substantiate the views of the Orthodox Brahmans. However it is certain that the notions of antiquity of the fallen Brahmans is recent one i.e., the beginning of the nineteenth century.

Thirdly a few scholars are of the opinions that the *Sthanikas*, at the height of their supremacy showed dereliction in discharge of their duties by delegating these to substitutes. Further, they treated others with contempt. This attitude of the *Sthanikas* had its own adverse reactions on the community (.8) It is also argued that the British agrarian policy especially their revenue measures, followed in the first two decades of the 19th century, in the coastal Karnataka, ruined the landed interest of the *Sthanikas*. However all the above mentioned points are riddles, because we do not have any authentic evidence in support of the above versions.

It seems that all these points one way or other contributed for the steady decline of the *Sthanikas* in the coastal Karnataka. Finally we conclude by stating that the riddles, regarding the deterioration of the *Sthanikas*, require further investigation in the light of the fresh authentic documents which are lacking now. This work is left to the future researchers. Thus it seems that the *Sthanikas* could not fit in within the framework of changing socio - political and economic conditions.

Notes and References

- 1 See chapter of this work IV Note No 3 see EC(R) X AkNo160.
2. Ibid, Note No 5 SII Vii No 231.
3. Chapter V of this work Note Nos. 12,15, 16.
4. EC (o) X Bp No 10, p139 see above chapter No14
5. Chapter VI,
6. Ibid, Vii Note Nos7, 8,12,22,23. .
7. Detail about the fallen Brahmans See E Nagendra” Reconstruction of the social History of South Kanara. A study of *Sahyadri Khanda*” Indica *Organ* of the Heras *Institute of Historical studies* (Mumbai 1999, Sept Vol 36, No 2) pp 81 - 88.
8. Chera Nattoje Shiva Rao, *Sthanikas of Kanara district* (Puttur 1944) p 7 Jothi Bai " The Role of Stanikas in the temples of Mysore", *KHC* ii (Mysore 1987) p 115 - 116, See chapters of this work IV Note No 42, 44 & chapter V.

APPENDIX A - No. 1

Vagenad Stone Inscription Dated Kaliyuga 4422

(Sic 4458) Saka A. D. 1257 ¹

I Introduction:

Find Spot: On a slab found in the inner side of the *Prakara* of Subaraya Temple Vagenadu Bantwala Taluka Dakshina Kannada District. Script, Kannada

Source: Pundikayi Ganapaiyya Bhat, " *Vagenadu Devalayada Ondaneya Veera Pandya Devana Sasana* " Skanda Vaibhava (Ed P. Vishnu Bhatt Karopadi 1993) p 32. Script Kannada.

The above inscription has come to light in the year 1985. Dr. P. Ganapaiyya discovered this inscription and his first observation on this record was published in a local daily.² The writings in Kannada script are found on both sides of the stone slab.

The front line the script is clear whereas in the obverse, the scripts in many places have worn out. It has 27 lines (11 one side and 16 other side).

II Contents:

Without citing invocation, the inscription begins with epithet of Veera Pandya Deva (the Alupa ruler).³ It states that the above mentioned ruler was holding the royal court in the Mantapa of the temple *Vagenadu*. This was on Sunday, Meena *Masa Pingala Samvatsara Kali Saka 4422* (sic 4458).

The *Pradhana*, 300 officers of the Village⁴ Simha Deva⁵ Horagina Domba Heggade⁶ and others in the court of the king. It was on this occasion, the above *Sasana* was executed. The details of the contents of the record are not clear on account of the erasement of letters in many places. However we infer that the different holders of the temple's land residing in the village concern the inscription with payments of dues to the temple. These holders of the temple land belonged to different communities and dignitaries who cultivated the temple's lands. It end with the words *Nana Jati Samastha Okkalu Nadade Tarisuva*.

III Significance:

The study of the inscription gives clue to the nature of contacts of castes, communities, and the officers of dignitaries residing in the village with the above-

mentioned temple. The mention of the *Sthanada Padamuli* in the epigraph is a puzzle. Since the inscription is incomplete, we are unable to solve the riddle..

The inscription refers to a few interesting terms such as *Devagange*, *The Arasu Gange*, *Soppaka Kattada* (building built of leaves ?) *Karala Mane of Sthana* (probably *Sthanika* ?) *Sthanada Padaa Mule Padamuligalu Kalahavadi* (*fight*). *Nan Jati*, *Samastha Okkalus Kuta Sthala* etc. All these indicate of the rural conditions in connection with the temple.

1. *Skanda Vaibhava* (Kan) p 33
2. *Udaya Vani* (Daily Manipal) 8-4-1985.
3. One of the rulers of the Alupa dynasty. He ruled between the years 1250 - 1275 Ramesh *HSK* pp 121 - 125.
4. It seems to be an association of the villages. This is figured in inscriptions dated 1258, 1261 *ARSIE* 1929 - 30 No. 490 *SII* IX PI 395.
5. The administrative officer of the region.
6. The local chief who ruled over the *Vittala Sime* which consisted of nineteen villages. See Aigal *Ithihasa*, P 365. The mention of *Domba Heggade* with *Horaginavaru* deserves to be noticed.

APPENDIX ' A '

Notes on Unpublished Inscriptions Concerning Sthanikas

APPENDIX A - No. 2

Unpublished inscription dated Saka 1286 A. D 1364

Find spot: Slab set up in a field behind the
Bazaar street, Bainduru Kundapur Taluka.
Source ARSIE 1929 - 30 No 535

Introduction:

Bainduru, situated in the extreme north of erstwhile Dakshina Kannada district (present Udupi district) has a number of historical monuments and inscriptions ranging from the eleventh to the middle of the sixteenth centuries. This place is also known as *Baiduru* in the epigraphical records. It was within the *Tulunad*, although, now Tulu is not spoken language by the majority of the local people. According to the epigraphical record Bainduru was a part of the *Barakuru Rajya* of the Vijayanagara Empire and also sometimes within the *Saluva* kingdom. The latter's capital was first at *Hadavalli* and later at *Gerasoppe*. Bainduru was a town of considerable importance as evidenced by the travelogue of Duarte Barbosa.¹

The find spot of the inscription, Bainduru, has architectural monuments and a few inscriptions. The most memorable monument at Bainduru is the *Sanesvara* temple, belonging to the circa 11th century. The structure of the temple belongs to the *Kalyana Chalukya* style and the sculptures here are marvels of human skill.²

The inscriptions noticed here are stone engraved on slabs and are in Kannada language and the same scripts. One such inscriptions noticed here are also found on a slab set up in a field behind the Bainduru Bazaar. Although the epigraphic department noticed its existence, its text is unpublished. The author of this work personally read a few lines of the inscription. Now the lines in many places of the inscription are worn out.

Contents of the Inscription-

After invocation to *Siva* and *Ganapati*, the inscription mentions the rule of *Bukka Raja Odeya* at *Vidyanagari*. Then the record introduces *Mallaya Damnayaka* as *Mahapradhana*.³ In the *Saka Samvatsara Krodhi* 1286 *Mallaya Dhananayaka* registered gift of land and coconut garden at *Bainduru* to the *Matha*, attached to the *Narasimha deva* temple there. The above donation was meant for the feeding of the *Brahmans* on religious occasions to be followed from time to time, various rituals such as *Sankranti Pooje*, *UttanaDvadasi Ashtami Pooje* etc are recorded in the same inscription. Different peculiar names of paddy fields such as *Damala Gadde*, *Kattida Gadde*, *Knoi Gadde*, *Badila Gadde* etc and their rental values in terms of coinages are also recorded in the same epigraph. The inscription states that the entire donated land was left in charge of *Vithala Hebaruvara* of *Nedumane*. The latter was a *Sthanika* of the above-mentioned temple. The inscription ends with usual imprecation.

Significance:

- I. The inscription enables us to know the antiquity of the *Narasimha* temple at *Bainduru*.
- II. The ruler made proper arrangement for the proper conduct of the granted land that was meant for the feeding of the *Brahmans* in the *Matha* attached to the temple.
- III. It seems that *Nedumane Vithala Hebaruva* was *Sthanapathi* of the temple. For that the donor of the grant, *Mallayya Damnayaka* left his granted land in charge of *Vithala Hebaruva*.

Notes and Reference:

1. *The Book of Duarte Barbosa* Vol I pp 192.
2. P Gururaja Bhatt, *Antiquities of S.K* p 1 *Studies in Indian History and culture* Dr.P.B. Desai's Felicitation Volume (Dharwad 1971) pp 140 - 147.
3. He was administering the *Barakuru Rajya* as known from an inscription of the same *Saka Samvatsara* found at *Kotesvara* SII IX Pt II No 409.

Thanks to J. Achuta Hebbar for help in reading the inscription.

APPENDIX A - No. 3

Un Noticed and Un published Tokuru stone inscription Saka 1318 A.D 1396

Find spot:	Tokuru temple, found on a slab in the inner Prakara of the Temple.
Date:	The date of the inscription is found in the middle portion of the Stone. It is dated in Saka Samvatsara 1318 Asvija 6th Sasti Sudha = A. D 1396.
The name Of the ruler:	Hariahara raya of Vijayanagara and his subordinate Naganna Odeya, the latter seems to be in connection with the administration of the region.

Nature of the inscription:

The writings are found on all sides of the stone. The earlier part of the inscription are peculiar scripts which are UN readable . The middle portions of the inscription are in Kannada language and the same script assigned to the end of the fourteenth century.

Contents:

The inscription seems to be renewal grant to the deity of the temple. But the name of the deity is not mentioned. The study of the symbol found in the top of the inscription indicates that it was Saiva *Centre*.¹ Now it is *Skanda deity*. The icon seems to be of the fifteenth century. The inscription in the middle refers to the renewal of the grant to the deity (again the name of the deity is erased) by Naganna Odeya during the region of Hariahara Maharaya of Vijayanagara. The grant was renewed on *Asvija Sukla Saka 1318*. The rituals such as *Nanda deepa*, *Ayyanaotsava Bali* (*Puja?*) Are mentioned. We come across terms like *Pali Padi*, *Pali Bayalau*, and *Nalli Bettu* in the epigraph.

The interesting feature of the inscription is that it mentions Krishnayya Senabova son of Sthan² Santhayya who maintained the accounts of the temple and executed the *Sasana*. Further investigation of the inscription is to be done. The study of the inscription indicates that the *Sthanika* had role in the management of the temple.³ Further he was held in high respect.

Note:

1. There are different versions about the deity of the temple. The construction of *Garbhagriha* of the temple resembles that of the Buddhist *Vihara* of the ninth century. The study of the symbols found in the top of the inscription indicates that the deity was *Siva*. Another version popular in the region was that the deity was *Balaje* and later it was changed in to Subrahmanya. However the present deity is *Skanda*, resembling the iconographic feature of the fifteenth century.
2. Again in this inscription the word *ika* ' attached to *Sthan* is erased.
3. The details functions of Krishnayya Senabova in concerning with the temple affairs are erased.

Thanks to :

The trustee of the Subrahmanya temple Tokuru Mangalore Taluka Dakshina Kannada District.

Sri Murugesh (Lecturer in History SMS College Shirva) for helping the author of this work to copy the inscription.

Sri S Mohan Rao, Liberian Vijaya College, Mulki

APPENDIX A - No. 4

A Note on Unpublished inscriptions Dated A. D 1431

I Putturu Copper Plate in possession of Nattoje Krishnayya :

This copper plate in archaic Kannada language and in the same script, was in possession of Late Nattoje Krishnayya *Putturu* (D. K). It was brought to the notice of Government of Indian Epigraphy Department by one of the members of this family whose descendants are residing now at Putturu. Its summary was noticed in the *Annual Report of Indian Epigraphy* in the year 1971. At present its text is not traceable. Despite this, the inscription deserves to be taken into consideration while studying the subject of our study the *Sthanikas*.

The copper plate is dated in the *Saka Samvatsara* 1333 (sic 1353) *Virodhikrit Samvatsara Margasira Sudha ondu* = A. D 1431.

Contents in brief :

The inscription is concerned with the grant of land known as *Brahmadaya* to a *Padamuli* Nattoje Subbanna. It was granted by the, Kriyasakti Deva, the Vijaynagara Governor of *Tulu Rajya* while the latter was camping at Putturu. We know from the epigraph that the above *Brahmadhaya* gift of land was purchased from Pandyapparasa *Bangar* for 223 *Varahas* at a place called *Kamabala Timiru*. Further, it is stated to have been given in perpetuity with the condition that taxes are to be paid in the prescribed time. *Ananappa Odeya*, the governor of the *Mangaluru rajya* and *Pradhani Hariyappa Damnayaka* are also figured in the same epigraph.

Significance :

Nattoje Subbanna mentioned in the copper plate was a *Sthanika Padamuli* and he hailed from the river bank of *Pulina* (Polali). We are informed in the inscription that *Padamuli Nattoje Subbanna* was an ardent of worshipper of *Mahadeva* and that he installed the above deity in Putturu. It is interesting to note that the image of the deity was buried in the earth probably owing to disaster. The above inscription enables us to form an opinion that the *Nattoje* played prominent role in the renovation of the temple at Putturu. The receiving of the *Brahmadhaya* from the governmental authority, enabled Nattoje Subbanna to become prominent member of the locality and he exercised his influence in the area by the land control and the management of the temple. Thus he became the custodian of local customs and tradition. It is probable that his scssors in the course of years, became the *Sthanikas*.

Reference:

***ARIE* 1970-71 ApA No.1. Gopal B. R Vijayanagara *Inscriptions* Vol II p 290.**

Gururaja Bhatt *Studies*. Ibid *Antiquities of SK*

Y Umanatha Shenoy *Putturu Kshetrada Ithihasa* (Putturu 1985) pp 20 -24

Thanks to Sri Mohan Rao S who accompanied me to see and investigate history of Putturu Mahalingesvara temple on 22 Jan 1988.

APPENDIX A - No. 5

Badakeri Stone Inscription Dated Saka 1354 A.D 1432 (Unpublished and Unnoticed)

A Note :

Badakeri village situated 12 Miles north - east of Kundapur town has a shrine of Janardana. The statue of the deity is two and half feet height, has four arms holding *Sanka Chakra Gada* and *Pinda* (rice bowl). The last indicates that the deity Janardana represents *Pitra* (father¹). The structure of the temple has a few features of the early Vijayanagara style.

In outer *prakara* of the same temple South - East Side has a stone inscription with height of 4 feet. The serif of the stone inscription has figures of *Siva linga*, *Basava*, *Deepa Stambha*(Lamp post) and *Khadga* (sword). The inscription is in Kannada language and the same script begins with invocations to *Ganapati*, *Siva* and *Visnu*. Then the inscription states that on *Sudha Ondu*, *Kartika Masa* (month) *Sadarana Samvatsara Saka Varusha* 1354 = A.D. 1432. Emperor Vira Pratapa Devaraya was ruling at Vidyanagari. Under his direction, *Odeya* (*chandrasa*² ?) was administering the *Barakuru* rajya. With in this *rajya*, the village Badakeri was situated. On the above date and the year, the Odeya donated gift of the revenue income of the lands worth *Gadyana* fifteen for the performance of religious rituals such as *Amritapadi* (food offering) *Nanda Deepa* the *Sankranti Pooje*, *Sone Arati*³ etc to be performed to the deity Janardana. The granted amount was also to be used for the rituals to be performed to Further *Kodangi Sankaranarayana* The governor executed the above grant for the benefit of the king. It was executed in the presence of the deity, Janardana. The inscriptions records different officers such as *Adhikari*, *Ugrani*, *Karanika* and *Sthana*⁴ (*Sthanika* ?) and their functions. The witness of the grant was the *Kodangi Sankaranarayana*⁵. The inscription insists on the proper utilization of the above grant and it was entrusted to *Sthana* of the above temple.

The inscription insists on the need for the preservation of the grant. The imprecation of the epigraph states that the violator of the grant would incur the sin of killing cows in the sacred places like *Varanasi*, *Ramesvara* etc. The epigraph also states that the *Sthana* was entrusted to look after the grant and that he had to maintain the customs and usages followed in the temple. *Karanika* whose name is erased recorded the grant mentioned in the inscription.

Significance:

- I. The study of the inscription indicates that the Janardana temple was within the village Badakeri and the deity was held in high veneration by the people of that village.

- II. The mentions of different officers in the record indicate that the temple had gained considerable importance in the area. Its sanctity reached the Vijayanagara emperor and he issued order for the gift to the temple.
- III. The study of the inscription enables us to know the antiquity of such rituals such as *Sankrante Pooje*, *Nanda deepa* and *Sone Arati*.
- IV. The role of the *Sthana* in relation to the temple ritual is deserved to be taken into consideration. It suggests that the *Sthana* (*Sthanika*?) was enjoying respected position in the affairs of the above temple.

Notes and Reference:

- 1. P. Gururaja Bhatt, *Studies* p 320.
- 2. K. V. Ramesh *Tulunadina Ithihasa* (Kan Udupi 1969) pp 88.
- 3. Special worship performed in the month of *Sone* (August - September) in almost all important temple in the erstwhile South Kanara (Dakshina Kannada) district, where number of lamps made of wood are waved in front of the deity.
- 4. The word *Sthana* seems to be *Sthanika* because the following next word is erased. Further, the *Sthanika* performed certain rituals on the occasion the annual car festival of the Janardana temple.
- 5. The exact place of Kodangi Sankaranarayana is not known. It is possible the deity Sankaranarayana, is found in the same named village.

APPENDIX A - No. 6

Un Noticed and Unpublished Stone inscription at Pavanje

Find spot	:	Outer <i>Prakara</i> of Mahalingesvara temple Pavanje Village Mangalore Taluka
Language	:	Kannada of the fifteenth century character.
Name of the ruler	:	Immadi Devaraya of Vijayanagara and his subordinate Annappa Vodeyar Governing the Mangaluru Rajya.
Date	:	Saka 1361 = A. D 1438

The nature of the inscription :

The writings are in small characters and many places the scripts are worn out. The stone is rough one Sivalinga is carved on its top. The study of the inscription indicates that some of the words are purposely destroyed.

Contents :

The inscription begins with an invocation to Siva as Mahadeva. It says that the deity is *Sime Deva*. The name of the Vijayanagara emperor *Immadi Devaraya* and his titles such as the lord of four oceans, *Chakravarti* etc are mentioned. Next the inscription States *Annappa Vodeyar* was administering the *Mangaluru Rajya* under the order of the emperor. The governor donated gift of lands situated *Annaragoli Valamata Sthala, Kolvailu Andiga* etc to the performance of the rituals in the *Sime Devasthan* of Mahadeva at Pavanje. It was granted by the governor for the welfare and prosperity of his master, *Chakravarti Devaraya Maharaya* who had escaped from catastrophe. The rituals performed to this deity mentioned here are *KattePuje, Nanda Deepti, Aiyantsava, Ranga puje, Rudrabiseka* which have to be performed on different occasions. One of the interesting features of the inscription is that it avers to *Naga Puje* in the *Naga bana* situated by the side of the temple. The most interesting feature of this inscription in reference to our study is that the rituals and worships performed in the temple were entrusted to *Kodihalla Sthana*¹ (*Sthanika?*) *Santhanna*.² He was also entrusted to manage of the granted land by the Governor.

Significance :

The inscription, although in many places are worn out, suggests that the *Kodihalla Sthana Santhanna* (who seems to *Sthanika*) had role in the management of the *Sime Devasthan Pavanje Mahadeva*. It also suggests that he had control over the granted land. Besides, the study of the inscription provides useful topography of the Pavanje Village.

1. It seems that the word *Sthanika* is purposely erased and similarly his functions in relation to the affairs of the temple are also erased.
2. The descendants of *Kodihalla mane* (House) are the *Sthanikas*. The mention of ' *Haruva* ' *Sthana* Santhanna deserves to be taken into consideration.

Thanks to :

1. The Managing Trustee of the Mahalingesvara Temple, Pavanje.
2. Sri Shiva Taraka, Professor of History, S.M.S. College, Brahmavar and Sri Murugesha, Lecturer in History, M.S.S.College, Shirva for assisting the author of this work in copying the inscription.

APPENDIX A - No. 7

The Role and Functions of Sthanikas as reflected in (Unpublished) Uppunda Copper Plate dated Saka 1484 A. D 1562

Find : Uppunda Durgaparamesvari Temple, Uppunda, Kundapur
Taluka, Udipi District.

The Ruler : Queen Chenna Bhaira Devi, Queen of Gersoppe, Bhatkala,
Haduvali Tulu Konkana regions

Dated in the Saka year 1484 *Dhurmukhi Samvatsara Magha Bahula*. = A.d 1462

The author of this work, secured the text of this inscription through U. Sadashiva Holla, U. Mahabalesvar Mayya and U. Paramesvara Mayya who had connections with the Durgaparamesvari Temple Uppunda (D. K.). The writings on both sides of the copper plates are in Kannada language and of the same script. The Archaeological Department of India noticed the existence of this inscription.

Sri Samtika Devi temple mentioned in the copper plate was identified with the Uppunda Durgaparamesvari temple. But a fresh study of the record enables us to revise the earlier identification of the temple.¹ The temple, *Sri Samtika Devi* of this epigraph is the temple of the same name found in the Hegade village near Kumta (North Kanara). The epigraph throws light on a few interesting features concerning the role of the *Sthanika* in the region under study.

Contents of the inscription :

The inscription opens with an introduction of Chenna - Bhaira Devi as ruler of Nagire Rajya, *Haive Tulu Konkana*. It is from the inscription we know that the *Gramastharu* (the villagers) of Hegade Village assigned Ramachandra Tirtha, *Sthanapati* of the Uppugunda Matha of Samtika Devi temple. It avers that the earlier grants to the above temple was confiscated by Masuru Rama Hegade, son of Hebbar and Lingappa Hegade by paying small amount from the *Mulikaras* (original cultivators). Thus confiscated land became *Muli* land.

After this transformation, the regular payment meant for performance of rituals in the temple, from the granted land, was not paid. Consequently the religious services and rituals in the temple were not done. It was in this context, that the *Sthanapati* of the temple, Ramachandra Tirtha, reported this matter to the Queen. The Queen called Rama Heggade and Lingappa Heggade to her court and enquired the matter with them. It was done in the presence of the *Buddivants*² of the locality. The matter was settled and she issued a fresh order. According to it no resident of the village was allowed to purchase the *Muli* right of the land which was previously granted to the temple. Further, no one was exempted from the payment of taxes paid for the services of the temple. Consequently, the *Muli* rights of *Rama Heggade* and *Lingappa Heggade* were set aside.

The queen renewed the *Sadanapatti* to Ramachandra Tirtha because the latter was *Sthanapati* of the Samtika Devi Temple. The *Sadanapati* was granted after taking some amount as *Kanike* to the royal treasury. The amount was to be collected from the persons who previously purchased the *Muli* rights of the granted land. The *Mula Sadanapatti* was *Sarvamanya*. Further the queen entrusted *Sthanapati*, Ramachandra Tirtha, to collect revenue according to *Praku Rekha* (revenue of the old system) from the villagers who cultivated the land. Finally, the Queen issued another order that the collected dues from the cultivators were to be spent for the conduct of the religious rituals and services on different occasions in the Samtika devi temple. The dues were to be collected from the beginning of the *Divali* month (October - November) of the *Dundubi Samvatsara* (1563 A. D).

The inscription avers that the *Sthanika* Ramachandra Tirtha was to look after the proper performance of the religious rituals in the above temple. He was entitled to enjoy the *Mulasadana* of the land in succession. The above *Mulasadana* was written by Surappa, the grand son of Bhirarasa under the order of (Nirupa) of *Ammaje* (the Queen).

Significance :

The inscription gives an interesting feature of the role of the *Sthanapati* in the present Uttara Kannada district (North Kanara). One of the interesting features of the *Sthanapati* was that the villagers entrusted the *Sthanapati* to the Pontiff of the Matha, (by the landed gentry). Subsequently the Government recognized it. The nature of the *Sthanapati* of the temple and his role in maintenance of the religious rituals performed in the temple are stressed and recorded in writing. Another interesting feature was that the *Sthanapati* was not only entrusted with the work of looking after the proper performance of the rituals in the temple but also was authorised to report the irregularities, if any, to the government. Further the *Sthanapati* was assigned another, duty i.e., of collection of the original revenue dues from the cultivators of the land of the temple. The revenue income from the land was to be spent for the proper performance of the rituals.

Thus the inscription is useful to study the nature of the functions of *Sthanapati*³ in relation to the religious institutions in Uttara Kannada district. The land control system and the management of the religious institutions sanctioned by the Government enabled the *Sthanapati* to gain prominence in the rural set up in Uttara Kannada district.

Notes and References :

- 1. The author of this work is indebted to Sri J. Acutha Hebbar Kergal for correct identification of the Samtika Devi temple that is in Heggade Grama.**
- 2. Men of prominence, generally the *Buddivantas* of the place were *Sthanikas*.**
3. From the study of the inscription we note the origin of *Sthanapatis* (*Sthanikas*) who were men of religious orders. In the course of years, the Sthanapati gave up Sanyasa and took up household life and they were known as the Sthanikas. In the light of this information we refute the statement of Campbell James” the Sthanikas are descendants of Brahman widows and outcaste women by the Brahmans "Kanara (Gazetteer of Bombay Presidency) I pp 200.

APPENDIX ' B '

A few comments on Published Inscription

APPENDIX B - No. 1

The role of *Sthanika* as revealed in the Huvinahadagalli Inscription AD 984

Inscription first noticed in the year 1995 and published in the *Karnataka Ithihasa Darshana* vol, 11, pp 118 121 *Bellary Inscription 1998 Hadagali No 80 pp 419 421.*

Dated *Saka* 984 = A. D 1062

Introduction :

This inscription has come to light in the year 1994 and its text and comments were published in the *Karnataka Ithihasa Darshana* Vol 11 (Bangalore 1995) pp 118 - 121. *Veena M. P* wrote a commentary with text under the title " *Huvina Hadagaliya Kalyana Chalukyara Ondu Aprakatita Sasana* " in the above journal. The text of the inscription is again published in the *Kannada Vishva Vidyalaya Samputa Sasana Bellary (Hampi Bellary District) 1998 . No. 86 P 419 - 421.*

The inscription is dated *Saka* 984 AD - 1062 November. The epigraph first mentions the rule of *Trilokya Malladeva* (Somesvara I) at Kalyana and the administration of *Nolamabavadi* 32000 at Kampili by the latter. *Vijayaditya. Ghattiyarasa* was introduced as subordinate to the emperor. Then it states that *Ghattiyarasa* and *Mallaharas* exempted the *Maneya Samya* to God *Kalideva*. The above grant was put in the charge of *Mallaparasa*, *Santirasi Pandita* and other *Mahajanas* *Santirasa* here was *Sthanika* of that place and he was a disciple of *Malayala Pandita*. The inscription further informs us that *Maroja* laid foundation stone to the *Kalidevaswami*.shrine We also know from the same inscription that he received the grant from 120 *Mahajanas* of *Pooviana Padangili*.

The sculptor who engaged in the construction of the temple was completely exempted from the payment of taxes. The inscription ends with usual imprecation.

Significance:

The inscription informs us one of the unknown interesting informations about the *Sthanika*. The *Sthanika* in the inscription, *Santarasa Pandita*, was man of locality and belonged to the *Saiva* sect under the spiritual guidance of *Malayala Pandita*. The latter hailed from *Malayala Desa* (Malabar). The latter set up his own line of disciples in the migrated land. The above mentioned *Sthanika*, a disciple of *Malayala Pandita*, was in association with others in the discharge of the donations. Other associates of him were Mallaparasa and the *Mahajanas* of Poovinda Padangili. The study of the inscription indicates that the *Sthanika* although man of locality, was held in great esteem by the people.

APPENDIX B - No. 2

A Note on Aeuru Stone Inscription

Dated Vikrama Varsha¹ 2 Pingala Samvatsara = A. D 1077

Find spot : On a Slab set up in the Mantapa of Somesvara temple,
Surapura Taluka, Gulbarga District.

Source : E. I xii pp269-298 Hanumakshi Gogi, *Surapura Talukina Sasanagalu* (Kan) No 8 pp12-27

Introduction:

L. D Barnett noticed this stone inscription and his comments appeared in the *Epigraphia Indica* Xii pp 269 - 298 along with note of J. F. Fleet. Srimathi Hanumakshi Gogi published the text of this inscription in Kannada language in her book *Surapura Talukina Kannada Sasanagalu* in the year 1995. The above inscription is dated in the *Chalukya Vikrama Saka 2 in the Pingala Samvatsara Sravana Masa Purnami Sunday* = A. D 1077 August 6th. Both Sanskrit and Kannada languages are used here but the script, throughout the inscription is in Old Kannada. It has 283 lines with the addition of 3 lines below 65 and 283 lines. The inscription has beautiful carvings of *Siva linga, Devotees, Sun, Cow and Calf, Sword and Moon*, all are found on the top. The epigraph is noted for its literary style of the period.

Contents:

The inscription begins with an invocation to Lord *Siva*, and mentions the genealogy of the Chalukya Vikramaditya², the ruling king of the period of the composition of the record. Next it enumerates the virtuous quality of his commander Ravi Deva Nayaka along with his pedigree.. All these are narrated in beautiful poetic style in Sanskrit language. Then the inscription refers to *Perggade* Nagavarma who was administering the find spot of the region under the order of Ravi Deva Danda Nayaka. It states that the above mentioned *Perggade* constructed *Sivalaya* at Aeuru and donated gift of 412 *Mattar* of land. The *Perggade* under the order of Dandanayaka Ravi deva did this. The inscription states that the above grant was entrusted to *Ishanarasi Pandita, Sthanacarya (Sthanacharya)* who inherited spiritual disciplship of the lineage of illustrious Chikka Devara and *Elemale* (Elemela, Elemala Cannanore district, Kerala ?) *Simhaparshan*³ Mandala Malayala Pandita Deva. The purpose of the grant enumerated which include the performance of rituals in the temple and the study of the *Sastras* there. The inscription lays down codes and conducts for the *Sthanacarya*. These are the *Sthanacarya* should follow celibacy ingage in the study of the *Sastras* and observe rules and regulations, customs and usages of the religious institutions. Further it warns that the *Sthanacarya*, who violated these regulations would be expelled from

the religious institutions. Benedictory and imprecatory verses in Sanskrit language are mentioned. The inscription ends with word ' *Mangalam* '.

Significance:

1. The *Sthanacarya* mentioned here belonged to *Lakulase Pasupata Saiva* sect of Saivism⁴, which was popular in Karnataka between the ninth and twelfth centuries. He headed the monastery of that sect.
2. The significant point to be noticed in the inscription is that it expressly informs us of the ethic codes to be followed by the *Sthanacarya*. The violation of these would not to be tolerated.
3. The study of the inscription gives insight in to nature of various rituals followed in the religious institutions headed by the *Sthanacarya*. Thus the inscription reveals of the nature and functions of the *Sthanacarya* in the find spot of this area of the inscription.

Notes and References:

1. Saka era founded by Chalukya Vikramaditya VI of Kalyana, in the Saka year 998 = A.D 1076. Most of the scholars accept its beginning with *Chaitra Suddha Padyami* of the cyclic year *Nala* March 9, 1076. As the scholars are doubtful about the date of the coronation of Vikramaditya as to 997 Saka or 998 Saka the initial year of the Saka era is not traced out precisely. P. B. Desai identified the initial year with *Pingala Saka* year 999 = A. D 1078. But the arguments of Desai are not completely accepted by K Satyamurthy *Text Book of Indian Epigraphy* (Delhi 1992) pp 69 - 70.
2. He was the most illustrious ruler of the Kalyana Chalukya dynasty. He ruled between the year A. D 1077 and 1127 A. D. He has left behind a large number of inscriptions that furnish us useful information about the various aspects of life of the people in that period. Poet Bilhana and Vijnanesvara, the lawgiver, adorned his court. See P. B. Desai & others (ed) *History of Karnataka* p 179.
3. Followers of Lukas sect See *SII IX Pt i* No 101 dated A. D 1045. Chidananda Murthy *KSSA* p 134.
4. Hanumakshi Gogi *Ibid*, p Lv.

APPENDIX B - No. 3

Kanivi Siddhageri Siddeshvara temple inscription, Hirekerur Taluka, Dharwad district

Assigned to 12th Century K I Vi No 7 No 7 of 1948 – 49

This record, found on a slab in the Siddhesvara temple at Kanivi Siddhageri, Hirekerur *Taluka*, Dharwad district, engraved in characters of the twelfth century, belongs to the region of the king *Jayasimha II* of the *Kalyana Chalukya*¹. The details of the date given here, viz. *Uttarayana Sankranti*, *Surya Grahana* (solar eclipse), are insufficient for verification. The inscription states that Biradeva² (I) received the chieftaincy of hundred *badas* after defeating an enemy and presenting him to the king Jayasimha.

The inscription refers to the genealogical account of a family chieftain belonging to the Kadamba stock. The same inscription then mentions of Kumara *Chanda*, the hadavala under Pandya Deva.

Next the inscription registers the renewal of grant of land 12 *mattar*, 12 house sites, and an oil mill to God *Jamadagni Ramesvara Deva* of Bhagavattiyaghatta, originally made by Piriya Biradeva, i.e., Biradeva I. Further, a gift of 6 *mattar*³ of land to God Uttaresvara *Deva* is also recorded in the same inscription.

The entire gift was made over to *Sthanapati Ramasakti deva*, who hailed from the spiritual lineage of Ramasakti on virtuous and well versed in *Sastras*. The genealogy of him is as follows, Ramasakti, Manikarasipandita, Ramasakti and Ramasakti.

The latter part of their record registers gifts of land, flower garden, etc Goddess *Bhagavatidevi* and God *Jamadagni Ramesvara*. *Pandyadeva*, *Ratteya Savanta* and other also donated the gifts to the deities.

The inscription, in prose and verse, is the composition of Boppa, father of Sarasa Mahadeva, who is described as *Kavimukha mukura*. Nemoja, the sculptor (*Ruvari*) engraved it. The name of the person, who wrote it on the stone before engraving, is lost.

Significance:

The inscription mentions the status of the *Sthanapati* with his spiritual genealogy. This indicates that he belonged to good spiritual background.

The Sthanapati mentioned here belongs to *Kalamukha* sect of Saivism. He was entrusted to look after the gifts of temples of Siva Sakti, Bhagavati. The *Sthanapati* here associated himself with the cult of Bhagavati whose grant he supervised. This is interesting point to be taken into.

1. He ruled between the years 1015 and 1044 A. D P. B. Desai & others (ed) History of Karnataka pp 160, 215. In this context this record should belong to a much later date. See B. R. Gopal, *Karnataka Inscriptions* Vi p ix.
2. He belonged to the Kadamba stock that ruled over the region as a feudatory of the Chalukya of Kalyana.
3. 200 Yards of land. See glossary.

APPENDIX B - No. 4

MUDUGURU VIRAGALLU (HERO STONE) A. D 1183

Find Spot : Sampigekere *Sivalayala* Mudguru Village Siddapur Taluka
Uttara Kannada district dated Sixth regional year of Raya
Murari Sove Deva¹

Source : *Karnataka Bharati* (Kan) Dharwad August 1991 pp 120-122.

Introduction:

This hero stone has three panels in which writings are engraved. Dr Shrinivas Pedigar, discovered this hero stone and his observations are found in the pages between 118 and 121 of the Kannada Journal *Karnataka Bharati* August 1991, published by Karnataka University Dharwad. The inscription is in Kannada language and of the same script and has 15 lines spread over three panels. The script belongs to the twelfth century. It begins with Prasasti of Kirtivarman of the Kadambas of Hangar.

The hero stone introduces Kirtivarman² II with Prasasti of *Mahamandalesvara Banavasipuravardesvara*³ devotee of Jayanti *Madukesvara Deva* and *Bhujabala Bhima*. Then it states that the king was ruling over the regions of Banavasi 12000 and Hangal 200. Next the epigraph refers to his subordinate Bommarasa's raid on the territory of Biradeva.⁴ The former along with twelve householders conducted expedition deep into the territory of the latter and set fire to Elagani. The inscription describes the expedition of Bommarasa who marched his forces to Kiriyaamalige and Mugaduru where he captured cattle. This event took place on the 16th regnal year of Raya Murari Sovi Deva in the Samvatsara Subhanu⁵ (sic). On his victorious retreat, the cavalry forces of Bommarasa suddenly met resistance from Kanna Gamunda (*Gauda*), the son of Bila Gamunda and Chagiyabbe. The hero, Kanna Gamunda heroically checked the cavalry forces of his enemy but died in fighting. Birada Gamunda, the son of the deceased hero, performed cremation to the hero by erecting memorable stone. Further, for the performance of the worship and rituals to the hero stone, Birada granted paddy field measuring 4 *Kamma* in the village *Hereyamoge*. The grant was entrusted to *Sthanaparibhashya* (*Sthanika*) *Jiyar* with an intention to maintain *Dharma* to the deity. The inscription ends with Sanskrit verses in praise of the deceased hero.

Significance:

The study of the hero stone indicates that the *Sthanaparibhashya* was associated with hero cult as early as the twelfth century. He received the land grant from the villagers for the proper conduct of rituals to the hero. This shows that the above mentioned dignitary was in close touch with the local people.

It is from this inscription that we know that in certain region the *Sthanika* was known as *Sthanaparibhashya*.

Notes and References :

1. He belonged to the Kalachuri dynasty, which came to prominence in Northern Karnataka in third quarter of the twelfth century. This dynasty virtually disappeared in 1193 A. D. See Gopal B. R. *The Chalukyas of Kalyana and the Kalachuris* (Dharwad 1981) pp 340 - 385.
2. He was the ruler of Hangal Kadamba dynasty. This royal dynasty as a subordinate ruled over *Hangal*, *Banavasi* and *Santalige* regions in the districts of Haveri, Uttara Kannada and Shimoga districts. The ruler mentioned here was Kirtivarman II. See Suryanatha Kamath (Ed) *Uttara Kannada District Gazetteer* (Bangalore 1984) pp K. B 119 - 120 p 119.
3. It was the capital of the early Kadambas who ruler northern Karnataka from fourth to middle of the sixth century A. D. See P. B. Desai and Others (ed). *A History of Karnataka* pp 79, 92, 93.
4. He belonged to the royal dynasty of the Chandavara Kadambas. This dynasty ruled over the northern portion of Uttara Kannada district with Chandavara as capital from eleventh to the middle of the fourteenth centuries. See R. N. Gurav, *Karvara Jelleya Sasanagalu* (Dharwad 1975) pp 52 - 56. K. B 119.
5. The Samvatsara mentioned here does not tally with dated recorded in the inscription. The Samvatsara is *Shobhana*. See K.B p 119.

APPENDIX B - No. 5

Vaidyanathapura stone inscription

Dated : Saka 1200=1278

Source : Epigraphia Carnatica VII (revised) Md 66 p291

Its significance:

The above stone inscription is found in front of the *Vaidyanathapura* temple of Maddur taluka of Mandya district. The beginning of the first line of the inscription is damaged. The next few lines refer to the military achievements of *Vishnuvardhana*. The latter is mentioned here as destroyer of the *Magada kingdom*, establisher of the *Chola kingdom*, deliverer of the Pandya race, destroyer of *Kadava kingdom* and *Nissanka Pratapa*¹ - *Chakravarti Hoisala Vira Narasimha* is next mentioned. He was in the illustrious capital, *Dorasamudra*, ruling the kingdom on earth in peace.

Contents in brief:

The inscription refers to the grant of the Hoisala (Hoysala) ruler to *Paradesiyappa*, the *Sthanapati* of Vaidyanatha of Sivapura of *Chikkagangavadi*. The gift was in the form of land. The *Sthanapati*, here, is mentioned as *Narasimha Chaturvedimangala* of *Chikka Gangavadi nad*, *Dyappa Jiya Baichanna*, *Madappa*, *Devappa* etc. The grant of one *Nambiyachari* is also mentioned in the same inscription. *Nambiyachari* granted fifteen *Kolagas* of out of *Kamma* to *Paradesiyappa*. *Sthanapati* of the God of *Narasimha Chaturvedimangala*, after purchase from *Hirideva Dandadikari*... *Kuruvala* (?). The above was executed on *Ashadha Su 15th Budavara* (Wednesday) in the *Bahudhayana Samvatsara* in the Saka year 1200 = A. D1278 July 5. But weekday was Tuesday. The inscription ends with the word *Vajanath* probably the deity of the temple.

The study of the inscription is significant for the understanding the following points with regard to the *Sthanikas*. The inscription states that he was in charge of the Vaidyanatha temple. One of the interesting points to be noticed in the inscription is that it refers to the *Sthanapati* as *Narasimha Chaturvedi mangala* thus indicating that the *Sthanapati* took interest in study of the Vedas. Therefore the, *Sthanapati* enjoyed reputation and received grant from the political power of the period. Another interesting point to be noticed in the same inscription is that the *Sthanapati* was mentioned here with attributes *Paradesiyappa* (outsider). This suggests that the *Sthanapati* mentioned here were outsider. On the basis of it there is reason to believe that the *Sthanapati* here was migrant from the neighbouring regions.

The *Nambiyachari* mentioned here seems to be migrant from the neighbouring region, i.e., the Malabar (the northern portion of Kerala State). The migrated *Nambiyachari* owned land in the region. He encouraged the religious activities in the region by granting fifteen *Kolagas* of land to the *Sthanapati* of Vaidyanatha.

Thus the inscription reveals of the activities of the migrated people in the Hoisala kingdom.

These were political powers that the Hoysala ruler successfully confronted while consolidating his authority. Magada and Kadava kingdoms mentioned here were hill tribes ruling on the edges of the *Sahyadri* ranges.

Note :

1. These were the coinages prevalent in the year of that time.

APPENDIX B - No. 6

A Note on Gunavante Tigalari Inscription

Dated : Saka 1330 = A. D 1408
Source : Journal of Epigraphical Society of India
Vol. XL
Dated Saka 1330 A. D 1408 pp 97 - 10

Introduction:

Gunavante, one of the five sacred Saiva shrines of Siva, is in Honnavara Taluka of Uttara Kannada district (North Kanara). The prominent deity of the place is *Sambhulinga*. According to a popular local tradition, the installation of the above deity is associated with Ravana in the *Tetrayuga*. The above mentioned stone inscription is found in front of the *Gunavantesva Sambhalingesvara* temple. The major portion of the inscription is in Kannada language but the script is peculiar known as *Tigalari*.¹

The inscription has beautiful carvings of pictures found on the top of the Stone inscription. These are interesting, as these illustrate in high relief a *Svayabhu Linga* in the slopy roofed shrine (found on the head piece of the inscription), *Dipa Stambha*, a priest performing *Dhuparati*; to the left side are found Cow and Calf, the moon and a sickle (*Katti*) and to the right side are found *Nandi* and the Sun mostly in local style and idiom. The beginning, the end and a few lines are in Sanskrit.²

Contents:

The inscription begins with invocations to *Ganapati* and *Siva* and salutes *Lord Siva* and addressed to Him as resident of *Gunavante Grama*. *Devaraya* (I) is introduced as the son of *Harihara Maharaja* (II) and informs us that the former was the ruler of the *Vijayanagara Empire* in the prosperous city Vijayanagara. His *Mahapradhani* was Ichappa Odey and he was governing the coastal belt known as *Haive*, *Tulu* and *Konkana* from his headquarter at Honnavara. Next, the inscription refers to a former grant of 472½ *Mude* of paddy to Purandharapuri Sripadamgalu for the *Bhiksha* Mallappa Odeya³ granted it under the order of King *Harihara Maharaya*. But, in the course of years, the grant was lapsed due to the negligence of the village officers. The King Devaraya knew it. Under his order Ichappa Odeyar renewed the grant to *Sripad Mahendrapuri*⁴, a disciple of *Sripada Purandharapuri*. The grant was also for the *Bhikshartha* of the former. The date of the issue of the grant is on *First Suddha Padya Adityavara* (Sunday) *Kartika Masa Sarvadhari Samvatsara* Saka 1330 = A. D 3rd October 1408.

The renewal of the grant includes the land grant as well as the village gift to Sripadamgalu of Mahendrapuri.

The inscription mentions the details of the grant *Nagatirtha*, *Mannivolu* (Manki), *Handigona* and *Honnapura* (Honnavaara). The same epigraph refers to different temples such as *Mahabalesvara*, *Kokkesvara*, *Brahmapuri* in the places of Gokarna and Manki respectively. The donative contents reflect socio-economic conditions prevalent in the find spot of the inscription.

An interesting point of the inscription in reference to our study is that Mahendrapuri Sri Padamgalu was given the status of the *Sthanadipatigalu*. As a *Sthanadipatigalu*, Sripadamgalu looked after the religious rituals of the temples of Gokarna Mahabalesvara, Manki Kokkesvara, and Brahmapuri along with Sambhulingesvar Gunavante.

The study of the inscription indicates that the *Sthanadipati* was still an official designation entrusted the pontiffs of the Matha. This post was religious oriented.

1. This is peculiar script prevalent in different parts of Uttara Kannada district. It is also termed as Tulu script K. V Ramesh *Indian Epigraphy* (New Delhi 1988) p 54. A. C Burnell, *Elements of South Indian Paleography* p 41. It seems that Tigalari derived from early Malayalam and later Grantha and Kannada scripts. It represents a transitional stage as we find mixing up of these scripts. H. R Raghunatha Bhatt " Tigalari inscription from Gunavante " J. E. S Vol XVII p 98.
 2. JES p 97.
 3. He was administering the Honnavar region between the years 1389 and 1393. See Suryanath U. Kamath *Uttara Kannada district. Gazetteer* (Bangalore 1985) P 125.
 4. It seems that the Pontiff Mahendrapuri had his residence in Halematha at Manki. The deity of the Matha is Ganapati.
 5. Kokkesvara is saiva shrine, situated a few kilometers from Halematha, Manki.
- According to M Annigeri & Joshi B. R, the compiler of the list of inscription, the date is 21st October.
 - Thanks to Late G.M. Pandit Gunavanti for helping to copy the contents of the inscription

APPENDIX B - No. 7

A Few observations on Bhimesvara temple Inscription

Kasruru Hobali

Dated : Krodhi Magha Bahula 14th Monday
Saka 1664 = A. D 1724.

Source : Epigraphia Carnatica VII (O) Shimoga 21.

Bhimesvara temple, dedicated Lord *Siva* is found in a *Kasur Hobali Agrahara* in the Shimoga Taluka of the same named district. It is stone record dated in the ame of the Samvatsara, *Krodhi Magha Bahula* 14th i.e., on the eve of *Sivaratri* = A. D 1724. The inscription is a short containing seven lines.

Contents in brief:

Without invocation, the epigraph states that in the *Samvatsara Krodhi on Magha Bahula* 14th Monday, *Basavappa Nayaka*¹, *Veranna*², entire *Gowdas* and other prominent individuals residing in the *Gajanuru Sime* sent a petition (*Binnapa*) to *Sthanika* Tamma. According to it, the above mentioned *Sthanika* granted *Kattu teruge* paid to one *Jangama* for the performance of rituals to be performed on the occasion of *Sivaratri*. The prominent ritual to be performed on the above auspicious day, was *Nanda Deepa*. The inscription states that the above grant should not be violated. The violators would incur the sin of slaughtering their parents at Varanasi. It was issued for the maintenance of *Dharma*.

Significance:

1. The study of the inscription reveals that the *Sthanika* was a man of prominence in the village. His servie was sought by the ruler and prominent individuals for the maintainence of amity among different communities residing in the village.
2. The *Sthanika* enjoyed high status because he was maintaining the *Dharma*, by observing the religious rituals and rites to be performed in the temple.
3. The study indicates that there existed close contact with the *Jangama* and the local *Sthanika* in the religious activities.
4. He was a prominent person of the locality but not a Keladi ruler of the same name as mentioned by the editor of Epigraphia Carnatica B. L Rice.
5. He looked after the household affairs of the Kaladi rule see K.NV p 170.

I

1 *Kadatas*

Dated Saka 1384 *Subhakritu Samvatsara Kartika Sudha dasami Adityavara*
 A.D 1462
 Sources Shastry SKSpp45-46

Introduction

Kadata, dated in the *Saka* year 1384 in the *Subhakritu Smavatsaea Kartika Masa Sudha 10 Adityavara* =A.D 1462 is *Patti Kray dana patra*(title deed endowment) of the Sringeri pontiff Sachidananda Bharati. The above document is now in the custody of the above *Matha*.The author of this work secured it from Dr A.K Shastry, Sirsi Utara Kannada District.

Contents in brief.

The Pontiff of the Sringeri Matha Sri Sachdananda Bharati *(with all epithets recorded) endowed land grants known as *Patty Kraya Dana Sasana* to fifty persons of the family named Hebbara of Sampagodu. The pontiff granted the land to the members of the Hebbar family for the performance of the religious rituals to be performed to the deity named Venkatesvara of Anigunda. The *kadata* informs us that the above deity was installed by the receiver of the grant. Further we are also informed that the members of the Hebbar family petitioned to the Pontiff by informing him that the temple had no land of its own. Hearing this petition, the Svami of the Sringeri., issued the above mentioned land grant. The worth of the land grant was 750 plants.income. In return for the above grant, to Svami of the Pontiff received 14 *Gadyanas* as *Kanika* from the grantee.

Significance;

The study the *Kadata* reveals that the members of the Hebraic family (*Sthanika?*) wielded influence in the religious activities of the temple. The members of the above named family took responsibility of conducting occasional rituals in the temple. They were disciples of the Sringeri Pontiff.

* The Pontiff of the Sringeri in the year mentioned in the *Kadata* was Chandrasekhara Bharati and not Sachidananda Bharati.(See A.K Shastry; SKS p46)

Appendix C No 2

Kadata

Sources A.K Shastry, SKS p 68 69

Dated Saka year 1596= A.D 1674

Introduction;

The above *Caudate* found in possession of the Pontiff of the Stringer *Math* is *Svasti Patti*. It bears date in the *Saka* 1596 Samvatsara Ananda *Jestha Masa Bahula saptami* = A,D 1674Jube 15th.

Contents in brief

On the above mentioned date and year the Pontiff of the Stringer Math Narasimha Bharati VI (AD.1663- 1705) having all his epithets (recorded) granted Shasta Patti (title deed of land) to One Bommayya for the services of God Venkatesvara of Anigunda. The granted land was in the village Nirlakodgi of Honnavalinadu (Shimoga district) The granted land values recorded in terms of *Gadyana*4 and *Hana* four. The *Caudate* also informs us that there existed another temple Malikarjuna Dva situated with in the Honnavali Hegde Kula It end with Vidya Sankara, writer of the above Patti.

Significance

The receiver of the above *Shasta Patti* Bommayya seems to be a *Sthanika*. He took responsibility of performing rituals in the temple Venkatesva at Anigunda. Thus the *Sthanika* served as a custodian of the religious practices followed in the temples.

APPENDIX .C No

3 Kadata

Source A.K Shastry, *SSK pp 62-64*

Dated *Pramdoduta Samvatsara Saka varsha 1673*=
A.D 1753

This document is Utara Sasana *Patti* of the Sringeri Pontiff granted in connection with religious rituals to be performed in the temple. It bears date in the *Saka Varsha 1673* and the *Smavatsara Pramoduta and Masa Margasira Sudha Astami* =A.D 1750 December 2.

The Contents in brief

The *Kadata* informs us that Umapati Hebbbar of the *Bharadvaja Gotra Asvalyana Sutra*, residing at Kikkre constructed a shrine dedicated to Visvesvara. It is situated north of the Vittala Deva shrine of Vaikuntapura. For the expenses of the conduct of the rituals, Umapati *Hebbbar* took measures for the formation of new cultivable land by clearing off all natural hindrance in a place called Ambaragadde, the lower part of Kikkund. The Hebbbar sent a petition to the Pontiff of the Sringeri, Srimadabhinava Sacchidananda. In the petition Umapati Hebbbar requested the Svami to issue the grant free land for the religious rituals in the temple. The Svami honoured the petition. The details of the lands and their nature and the value in terms of coinages 8 *Gadyanas* and 4 *Hanas* are recorded. The religious rituals listed, to be performed to the deity are obligatory on the part of the grantee. The Math in return for the *Uttara Sasana Patti* received seven *Varahas* towards *Kanike. Devara Senabova*. Visvesvariya recorded the above document.

Significance

The study of the document discloses that the *Sthanikas* had a role in the land formation and in the documentation of the granted land. Both the receiver of the grant, the Umapati Hebbbar and the *Senabava*, the writer of the document seem to be *Sthanikas*.

Dated in the *Masa Ashada Bahula* 13 assigned to 1767.

This document is *Nirupa* of the Sringeri Sachidananda Bharati (1741- 1767 A.D) to his disciples residing in the region below the Ghattas region stretching from Gokarna to Subrahmanya. It is concerned with customs and usages to be followed by the disciple of the Sringeri *Matha*

Contents in brief

The *Svami* of the *Matha* issued *Nirupa* to his disciples namely *Devastahana Sthaniaru*, *Kussthalliyavau*, *Kudala Deshasthas*, *Harada Shetti*, *Vaishyas*, *Konkanigs* and othes, residing in the lower Ghat areas between Subrahmanya to Gokarana. The *Nirupa* instructed the above mentioned peoples to remit various dues such as *Agratambula* and *Srichanrana Kanike* to Datatreya Bhatt,,agent of the *Math*.The latter was looking after *Achara-vichara*. Finally His Holiness blessed these disciples and asked them to earn fame by remaining devotees of Sri Saradamba.

Significance

The above *Nirupa* Kadta discloses that the *Sthanikas* were closely associated themselves with the temple.They were disciples of the Sringeri *Matha* and were expected to be remained devotees of Saradamaba. The latter is presiding deity of the *Matha*

GLOSSARY - (selected)

<i>Achara</i>	An established order. Code of conduct, <i>Achara vyavasthe</i> regulating of social behaviour, (EI xiv No 14 dated A.D 725, <i>Surapura Sasana</i> No 8 1077 <i>DGATAK</i> p 28)
<i>Acharya</i>	Teacher This term often associated with <i>Sthanacharya</i> often noticed in the educational institution See EC Vii (old ed Sk,102 SII IX Pt Kudalige No 343 A.d 1226)
<i>Achara-Vichara</i>	code of conduct to be followed Ceremonial observances Shastry, AK <i>SKS</i> pp276-7 Dated A.D 1767
<i>Adikarna</i>	officer usually figured in the <i>Kadatas</i>
<i>Adhikara, Adhikari</i>	officer usually assigned to the <i>Sthanikas</i>
<i>Advaita</i>	philosophy expounded by Sri Sankara. It stresses the doctrine of one unique power, <i>Brahma</i> and the rest is <i>Maya</i> Sringeri is one of the centres of the <i>Advaita</i> . The <i>Sthanikas</i> in the coastal Karnataka are generally followers of this philosophy.
<i>Agelu (L)</i>	A kind of <i>Daiva</i> , worship with a food in propitiation to local deities generally known in coastal Karnataka as <i>Bhutas</i> . <i>Agelu Tambilas</i> rituals the people of the Tuluvas to <i>Bhutas</i> observed with great veneration (See Gururaja Bhatt <i>studies</i> Glossary)
<i>Adigalu</i>	Priest of the temple. (SII IX Pt II No 470 dated A. D. 1482)

<i>Agrahara</i>	<p>Village granted to the learned <i>Brahmans</i> for conducting educational and learned activities; settlements of the learned <i>Brahmans</i>. <i>Talagunda Agrahara</i> E.C (0) VII S. K. 185 A. D. 1158 <i>Mudanur Agrahara Surapura Sasana</i> No 62 dated 1093. For detail see Chidananamurthy, KSSA p 208, 209, 229, 247, 405. Shantha Kumari, S. L. <i>History of the Agraharas in Karnataka</i> A. D 400 - 1330 Dikshi G. S. <i>Prachina Karnatakada Sikshanda Krama</i> (Kan) Dharwad, 1970 pp 20-27 DGATAK 117-118.</p>
<i>Agnihotri, hotra</i>	<p>Performer of fire worship. There are two categories of <i>Agnihotri</i> ; <i>Nitya Agnihotri</i> and the <i>Kamya Agnihotri</i>. The former denotes daily performance of fire worship, whereas the latter means the worship done with motive (L. D Barnett, <i>Antiquities</i> pp / 83, 195, 205).</p>
<i>Akshati</i>	<p>Raw rice mixed with ingredients used for rituals.</p>
<i>Amabala vasi</i>	<p>The caste those serving in the temple in Kerala. They are wrongly identified with the <i>Sthanikas</i> of the coastal Karnataka. It seems that Amabalavasi belong to <i>Antarala</i> (See M. G. S Narayanan <i>Perumals of Kerala</i>, Glossary)</p>
<i>Amnaya</i>	<p>sacred tradition</p>

<i>Amrita padi</i>	Gift usually in the form of rice made for the daily offerings to a deity.
<i>Ananta Chaturdasi</i>	The rituals and worship performed to Anantapadmanabha Deva on 14th day of the bright fortnight of <i>Bhadrapada</i> . The ritual is performed in the temples of Perdurur, Hebri, and Karkala that were owned by the <i>Sthanikas</i> . The latter was entrusted with the proper conduct of the above rituals in these temples.
<i>Anga ranga bhoga</i>	Ceremonial bath, worship, decoration with flowers and ornaments SII XX, 98 1127.
<i>Ashta boga Tejasvamyā</i>	Eight rights of full possession. These are <i>akshni</i> (present profit), <i>gami</i> (future profit), <i>nidhi</i> (hidden treasure), <i>nikshepa</i> (underground stones), <i>Jala</i> (springs), <i>Pashana</i> (minerals), <i>Siddha</i> (actualities) and <i>Sadhya</i> (possibilities) See Chitnesh K.N. <i>Keladi Polity</i> p.125-126 SII IX pt II 466 dated 1472. EC VI mg 88, 1515. EC VIII (O) TI 91
<i>Antarala</i>	Literary means intermediate. However this term is often applies to the temple dwelling communities in the sense that their caste status lay between the Brahmanas and Sudras. This term is often figured in the inccriptions found in Kerala (See M. G. S Ibid)
<i>Aradattipura</i>	Endowed village E C VIII (New Ed) Hn 108.
<i>Aradhamanya</i>	Land or village partly exempted from rent, (SII XX No 128 1186
<i>Archane</i>	Performance of worship <i>Pushparchane Duparchane</i> etc followed while performing <i>Archane</i> .
<i>Aradhane</i>	Divine worships. There are different types of Aradhanes such as <i>Brahmanas Aradhane</i> , <i>Sumangale Aradhane</i> , <i>Bhutaradhane</i> .
<i>Arati</i>	is waving lamp before idols, <i>Mangalarati</i> , <i>Sone arati</i> etc.
<i>Aravel</i>	A caste of Brahman so called.
<i>Ashesha etc.)</i>	Entire, <i>Ashesha Brahmanas</i> (Shastry A.K SKS Dated A.D1673, 1743
<i>Ashta Bhagya</i>	Eight requisites
<i>Ashrama</i>	A hermitage; A religious orders of which there are four kind <i>Bramacharya</i> , <i>Grihastha</i> , <i>Vana prastha</i> , <i>Sanyasa</i> (See L. D. Barnett, <i>Antiquities</i> pp)
<i>Asthana</i>	An assembly or royal court.

<i>Astadravaya</i>	An offering of eight ingredient namely <i>Modaka</i> (beaten rice) <i>Laja asaktavascha</i> (sugar cane, coconut, gingely and plantain) each one of these is supposed to represent <i>Aditya, Chandra, Anala Dayu, Bhumi Hridaya</i> . The offering of <i>Astadravaya</i> is essential for the deity Ganesa in performing <i>Gana Homa</i> . (See Gururaja Bhatta, <i>Studies</i>)
<i>Astottara</i>	Worship and feeding of one hundred and eight Brahmanas in propitiation, Vishnu's names. (Gururaja Bhatt <i>Ibid</i>)
" Astana " (<i>Sic Astanga</i>) <i>namaskara Astanga</i>	Obeisance with the eight limb (viz forehead chest, two hands, two knees and two feet) done by lying straight on the ground face down wards. This followed in obeisance to God and <i>Svami D. C. Sircar IEG</i> p 33
<i>Astanga Pooje</i>	Forms of worship with eight materials such as <i>Jala</i> (water), <i>Ganda</i> (scent or sandal), <i>Puspa</i> (flower), <i>Aksati</i> (grains), <i>Dhupa</i> (incense), <i>Deepa</i> (lamp), <i>Naivedya</i> (offering food) and <i>Tambula</i> (betel). See Sirkar, <i>Ibid</i> , p 33
<i>Aurna Sthanika</i>	Officer in charge of an urna sthana (wool factory) E.I Viii p 93 Sircar, <i>Ibid</i> , p 38
<i>Autthita Sanika</i> (<i>Autthi Sthanika</i>) <i>Avabhrita Snana</i>	Probably courtier of special rank provided with a special seat, the chief noblemen. (Sircar, <i>Ibid</i> ,) Bath on certain occasion especially on every <i>Sankranti</i> SII Vii 185, 1204
<i>Ayagara</i>	Skilled workers receiving annual remuneration in kind (EC XI (O) MK 8 1531, <i>DGATAK</i> p 187)It formed the second section of the village inhabitants. It includes a body of twelve village functionaries. These include headman, accountant, carpenter, washerman, Purohita (priest), Barber, Shoemaker, Goldsmith, watchman, waterman, blacksmith, and potter. In Karnataka <i>ayagaras</i> were known by name <i>Barabaluti</i> (Shivanna, <i>The agrarian system in Karnataka</i> 1336 = 1761) Mysore 1983 (pp 123 - 125)
<i>Ayana</i>	Two seasons known as <i>Dakshina</i> and <i>Uttara</i> (south and north) starts from July 17 to Jan 13 and the second one from January 14 to July 16th, decided on the movement of Sun.
<i>Ayanotsva</i>	Festivals and worships followed on these occasions. The epigraphical Study informs us that the <i>Sthanikas</i> roles were seen on the occasion of performance of the <i>Ayanotsava</i> .

GLOSSARY – B

<i>Bada, Badagu</i>	North
<i>Badamane</i>	House located on the northern side of the royal palace.
<i>Badagi</i>	Carpenter (SII XX No 299 12th century one of the artisans included in the <i>Ayagara</i> system.
<i>Badagivala</i>	Superiendent of carpenter SII IX i No 123 A. D 1059 <i>DGATAK</i> p 19
<i>Bagayat</i>	Land especially adapted for the cultivation crops especially coconut, arecanut. Etc Aigal M.G <i>Manjesvara</i> Ap No 8 dated 1707
<i>Battara niyoga</i>	Seventy-two conventional departments of administration or officers in a state. This includes Preceptor, Prime minister, <i>Mahasamanta</i> commander astrologer etc. See <i>DGATAK</i> pp 19 - 21
<i>Bahattara niyogi</i>	One of the seventy-two conventional officers. (<i>EI</i> XIX, 38 B 1179) <i>ARSIE</i> 1928 - 29 No 491 dated A. D. 1281 Ibid, 1931 - 32 No 345 dated 1318. <i>ARIE</i> 1961 - 62 B 618 dated 1324. <i>ARSIE</i> 1929 - 30 B No 583 A. D 1335
<i>Bali</i>	Ritual sacrifices in the temple tax offering as gift. (EC II (R) No 76, 1284, <i>Bali Puje</i>, <i>Bhuta Bali</i> SII IX Pt ii No 470 A. D 1480
<i>Balike Bhumi</i>	Inherited landed property (SII Vii Nos 248- 262)
<i>Balu</i>	Life subsistence, landed property (SII Vii No 304, 376 K. I III Pt i No 11 , dated I the year,1465= A.D1542.
<i>Bandara</i>	treasury, officer (KI Vi Nos 69, 70) <i>Saka</i> years 1449, 1473 A.D 1526 And 1550 AD
<i>Bandara Bhumi</i>	Land owned by the Government (<i>ARIE</i> 1964 Ap A Nos. 2 & 3)
<i>Bantar</i>	Faithful servant, But in the Tulu speaking region they are agriculturist (SII IX Pt I No 398 assigned to the tenth century)
<i>Bedu Devasom</i>	Property of the God in which situated the house site (KI III No 15, 16, 17 Sixteenth century)
<i>Beddalu, Beddale</i>	Rain fed agricultural land (SII IX No 96, 12th century <i>DGATAK</i> p 67)
<i>Bettina Gadde</i>	Wet land formed by clearing the forest (E I XX No 8 A. D 1556)

Bhaiskara	Excommunication usually issued by the Pontiff of the religious institutions on person who violated the usages and the customs of the <i>Mathaparampare</i> . See Shastry A. K , <i>A History of Sringeri Matha</i> pp 127.
Bhagavata Sampradya	Followers of <i>Vishnu</i> and <i>Siva</i> . The <i>Brahmans</i> in the coastal Karnataka, generally followers of the <i>Bhagavata</i> sampradya. See Saletore <i>Ancient Karnataka</i> (History of Tuluvas. Cited this as AK pp449-458
Bhatta	Generally priests in the temple. There are certain qualifications for becoming <i>Bhatta</i> . According to an inscription from <i>Uttarameru</i> (Chinglpet district Tamilnad,) <i>Bhatta</i> must be born of a <i>Samavedi</i> , must be learned in another <i>Vedas</i> other than his own, he should be able to teach 2 <i>Vedas</i> . Further more, he should be able to teach Panini' <i>Astadhyai</i> and <i>Alankara Sastra</i> and to expound <i>Mimasa</i> elaborated all its 20 chapters. He should no be native of that village and settled down there. He must be take in 4 students give them meal a day, and by teaching them these subjects (mentioned above), turn them out fully qualified in due course. See Iyengar S. K. <i>Ancient India and South Indian History and Culture</i> pp 825ff Gururajachar <i>Some aspects of Economic and social life in Karnataka</i> (Mysore 1974) p 231ff
Bhatta vritti	Land given for the maintenance of the <i>Bhattas</i> EI XX p 67 dated 1050
Bhattada Mude	Paddy stored with in the grass. It was used in reference to the measurement of rice.
Bhattaraka	<i>Bhumi</i> land assigned to <i>Brahmanas</i> .
Bhattara Sthana or Sthanika	The status and privilege enjoyed by <i>Brahmans</i> in the locality. However in the medieval period especially in coastal Karnataka it is associated with <i>Sthana</i> or <i>Sthanikas</i> . In this context it is interpreted as the privileges and respect enjoyed by the <i>Sthanikas</i> . This is also understood as <i>Sthanamariyade</i> in connection with temple. This widely prevalent in the temples at <i>Nandikesvara Panambur</i> , <i>Nandalike Uppunda</i> , <i>Hemmadi</i> and <i>Hejamadi</i> and <i>Nandanavana etc</i> . All these temples are in the districts of Udupi andDakshina Kannada district
Bhattara vriti	Subsistence grant to the priest (MAR 1924 No 26,90)
Bhuta Gana	Demi Gods who accompany the deity in procession. Their figures are carved on the walls of temples. In Tulunad <i>Annappa</i> , <i>Brahma</i> , <i>Panjurli</i> , <i>Kshetrapala</i> , <i>Raktesvari</i> are treated as <i>Bhuta Gana</i> . See Gururaja Bhatt, <i>Studies</i> , and M. G. S <i>Preumalas of Kerala</i> .G2
Bhudana	Donation of landed property.

<i>Bhumi Vikraya</i>	Purchase of lands E.C II No 28.
<i>Biduvara</i>	Taxation on mortgaged lands which were not cultivated but cultivable. Usually fellow land. See ARSIE 1932 No Ap Nos 4, 5, 6 SII VII No 264, IX Pt ii nos. 620, 632
<i>Binnaha</i>	Petition SII VII 349 A. D 1328.
<i>Binnavattale</i>	A letter of respectful communication and petition to the head of the Mathas. See A. K Shastry <i>History of the Sringeri Matha</i> p. 10 The <i>Binnavattales</i> of the <i>Sthaniks</i> from the below the <i>Ghattas</i> to the pontiff of the <i>Sringeri Matha</i> are found in the custody of the <i>Svami</i> of the above <i>Matha</i> . These <i>Binnavattales</i> are unpublished.
<i>Bitti – Begara (Persian)</i>	Forced labour. Agricultural labourer had to work especially in temples or their masters' land without or with nominal wages. The religious institutions often exempted tenants from the <i>Bitti</i> and <i>Begar</i> . See Kapu inscription dated 1554 EI XX pp 89-97 <i>Manjesvars</i> unpublished <i>Kadatas</i> , belonging to the 18th century.
<i>Bokkasta</i>	A treasurer, This post usually held by the <i>Sthanikas</i> in the temples situated on the both edges of the <i>Sahyadri</i> ranges.
<i>Bramachari Puje</i>	Feeding of unmarried boys in the temples especially owned by <i>Sthanikas</i> . This ritual was performed in propitiation of <i>Naga</i> and <i>Subramanya</i> .
<i>Brahmaksatra</i>	Land where <i>Brahmans</i> under took the functions of <i>Kshatriya</i> also (See M. G. S <i>Ibid.</i>)
<i>Brahmadaya</i>	Donation given to <i>Brahmans</i> . Usually such lands were tax free or charged with nominal land tax.
<i>Bramotte Kallu</i>	Stone erected in memory of <i>Brahma</i> in front of the temple. See Posral Inscription ARSIE 1929 - 30 No 530 dated 1215. It is interesting to note that there are three types of <i>Brahma</i> worship prevalent in <i>Tulunad</i> . These types are <i>Tulu Breme</i> , <i>Janina Brahma</i> and <i>Vedic Brahma</i> . See Gururaja Bhatt, <i>Studies</i> p 359.
<i>Brahmasthana</i>	The place of the worship of <i>Vedic God Brahma</i> the creator of the Universe. Whereas in <i>Tulunad</i> it is the place of worship of five lesser divinities namely, <i>Brahma</i> , <i>Kshetrapatala</i> , <i>Raktesvari Nandi Gona & Naga</i> . <i>Brahma</i> heads this group. It is also called <i>Aladi</i> . Besides, there are four types of <i>Brahma</i> worship prevalent in <i>Tulunad</i> . These are <i>chaturmukha Brahma</i> , <i>Bhuta Brahma</i> , <i>Naga Brahma</i> , and <i>Jaina Brahma</i> . See Gururaja Bhatt <i>Ibid</i> , pp 359
<i>Brahmasvom</i>	The property owned by <i>Brahmans</i> . See MG.S, <i>Ibid</i> , G2

GLOSSARY - C

<i>Cali (Sale)</i>	This term was employed for peculiar Brahmin institution which functioned as a Vedic college (See M. G. S, Ibid)
<i>Cende Chande</i>	Drum usually beaten on the occasion of the performance of the worship in the temple. Bilege <i>Sasana</i> –1584 A.d
<i>Cette(Setti)</i>	This term is probably derieved from Sreshtin Person belonging to merchant community or Title of the leader of a merchant corporation.
<i>Chaitra</i>	Special offering of worship in the beginning of the new year in the month of <i>Chaitra</i> (March - April) <i>KI</i> ii No 11, A.D 1141 <i>Chaitra – Pavitra</i> See <i>DGATAK</i> p 150
<i>Chakra gadyana</i>	Coin of a smaller (probably half) denomination than <i>Gadyana</i> . <i>KI</i> iii No 11 1542
<i>Champa Shashthi</i>	<i>Sixth day</i> (bright day) of <i>Margasira Masa</i> . It is also known as <i>Subrahmanya Sashti</i> in the inscriptions Its colourful observations in coastal Karnataka are noticed in the epigraph and literary work. <i>EI XLI</i> 1975-76 pp122,-136 <i>Keladinripa Vijayam</i> (cited this as <i>KNV</i>)p176..
<i>Chandra</i>	The God of the moon, conceived as husband of twenty stars (<i>Nakshatras</i>). The <i>Brahmans</i> with great veneration observe its eclipse.
<i>Chandramana Yugadi</i>	Lunar calendar observed by a section of the <i>Brahmanas</i> residing in Karnataka.
<i>Charana Kanike</i>	Offer of gift for the feet of the <i>Guru</i> usually followed in <i>the Mathas</i> .
<i>Chaturghata</i>	Boundaries on all four sides <i>chaturtime</i> may be understood in the same sense. (<i>SII</i> XV 128, 1174 Ibid, 220, 1207. <i>KI</i> V 42 No. 1239. <i>SIII</i> IX Pt ii No 449, 1444)
<i>Chaturmasa</i>	A period of four months from <i>Ashada Sukala Ekadasi</i> to <i>Kartika Sukla Ekadasi</i> spent by the Sanyasi in seclusion L. D Barnett, <i>Antiquities</i> p 184.
<i>Chavadi</i>	Village hall. The court office the office of the village headmen E. C (O) X No. 18, AD1234
<i>Chhatra Chatra</i>	Feeding house <i>SII</i> XVIII 264, 1287 <i>KI</i> Vi No 61 1390
<i>Chinnada barahada hachada</i>	Cloth with golden embroidery (<i>SII</i> IX ii No 547, 1532)
<i>Chitra lipi Lekha</i>	Writing the script in an attractive hand. <i>SII</i> IX ii 507, 1517.

GLOSSARY - D

<i>Daivakkalu</i> .	Local deities <i>Bhutas</i> (SII VIII Nos, 273, 295) AD1500 and 1512 Respectively
<i>Daivasthana</i>	Shrines of local deities (1379, 1499, 1513)
<i>Dakke bali</i>	A simplified form of <i>Naga mandala</i> . Its observance in every alternate year at Padubidre (Udupi Taluku) of the same district is well known in all over <i>Tuluva</i> country (SII VII No 315) dated in the <i>Saka</i> year 1380 AD 1458
<i>Dakshina</i>	Gift in the form of money given to <i>Brahmans</i> on special occasion. There are certain sections of the <i>Brahmans</i> who do not receive <i>Dakshine</i> but offer it to the <i>Brahmans</i> . These <i>Brahmans</i> are generally known as <i>Panchachara Brahmanas</i> . This section of the <i>Brahmans</i> is found among the <i>Sthanikas</i> in historic time in the Kotesvara temple.
<i>Dana</i>	Gift. An act of donation. There are different types of <i>Danas</i> one such is <i>dasa Dana</i> to be given on the eve of one's own death. But it is observed one of the days of the obsequies ceremony. Its classifications four types,i abandonment what is being given,ii continuance of what is being given,iii repentment what has been received,iv payment of one's own wealth,v assistance for a Voluntary raid on property of others <i>Kautiya Artha Sastra</i> (ed Sham Shastri Mysore) Book IX p 382 Saletoore,RN, <i>Encyclopaedia</i> I,p 338.
<i>Dandanayaka orDandanath</i>	Head of the army He is also figured as <i>Dananayaka</i> SII IX PT I No165 1028 EC viii (0) 1070.
<i>Dayadi</i>	family member KI Vi No167, 1431.
<i>Devadiga</i>	beat drummer, play on pipe on the occasion of the performance of the worship in the temple. Such persons are non- <i>Brahmans</i> who assist the temple in charge of providing and making preparations for several of the temple. See SII IX PT II No 470, 1482 <i>Bilige Sasana</i> dated 1584 A. D found in front of the <i>Ratnatraybasadi</i> at <i>Bilige</i> (Siddapur Taluka Uttara Kannada district).
<i>Desadhikari,</i> <i>Desadhipati</i>	officer in charge of administration, of certain unit, divisional commissioner. (GATAK p 14. SII XV No 96 1157 EC (O) VIII, No 35, 1077. SII VII, No 269, 1559.)
<i>Devalaya, Degula</i> <i>Devasthana</i>	Temple <i>Surapura Sasana</i> No 28, 1076. SII IX Pt ii No 470 Dated 1482.
<i>Devastha Chavadi</i>	The hall attached to the temple where meeting of the trustee used to taken place in which the affairs of the temple are discussed.
<i>Devata Seve</i>	Religious services rituals performed to God in the temple.

<i>Deva Sthanika</i>	<i>Sthanika</i> concerned with the administration of temple Kadita dated 1767 See App C No 4 of this work.
<i>Dharana</i>	Denomination of coin. It was quarter of varaha. E. C Vi (o)) Kp No 46. This coin came into existence in the seventeenth century but rarely used. See Chitnis K.N, <i>Keladi polity</i> p 200.
<i>Dharna</i>	concentration of body and mind EC (R) AK 55 dated 1187
<i>Dhanurmasa Pooje</i>	Worship performed in the month of <i>Dhanu</i> (Dec - Jan) feeding of the Brahmanas is arranged in the temple. See Pavanje inscription dated A. D 1438. This ritual is ardently followed by <i>Srivaishnavas</i> .
<i>Dharma Sasana</i>	Grant meant for religious rites and rituals. See E. C X (o) Bp. 19, pp 139 - 41 SII VII 231, 1349
<i>Dharmasadadana</i>	Spiritual practices. In practice it means endowment of land for spiritual practices.
<i>Dhvajarohana</i>	hoisting the flag on the festive occasions in the temple (<i>SII IX PP II</i> 466, 1472)
<i>Dhyana, Dyana</i>	Meditation on God (<i>E. C V AK 22 Ibid, (R) X AK No 55</i>
<i>Dhyana Samadhi</i>	Absorption of mind in God (<i>E. C X A. K p 55</i>) S. Kad
<i>Dipa Deepa</i>	Light usually placed in front of an idol
<i>Dipa namaskara (L)</i>	The simplified form of Durga <i>Aradhane</i> . This is usually followed in the temple on the eve of Sun set.
<i>Diparadhane</i>	Worship of light
<i>Diparadhane Kanike</i>	A gift pertaining to adoration that is performed with lamps.
<i>Dipa Stambha</i>	A stone pillar in front of a temple to support lampson festive occasion SII Vii No 269 dated
<i>Duraga namskara(L)</i>	Worship of Durga in the form of <i>mandala</i> drawn in five colours. See Gururaja Bhatt <i>Ibid</i> .
<i>Dvara palaka</i>	Gatekeeper. Two <i>Dvarapalaka</i> figures are usually placed on either side of the entrance to the temple.

GLOSSARY - E

<i>Elame</i>	Association of trading communities prevalent in coastal towns of Mudabidre, Venuru, Karkala, Barakuru. It may be understood as guild or an association with its own binding regulation as evidenced by inscriptions from South Kanara. Its antiquity may be traced from an inscription dated 1274 from Sravanabelgola E, C II®, 350, 348 See Ramesh K. V <i>HSK</i> , p 257.
<i>Ekabhoga</i>	Lands held for a single generation (E.C III (R)) Gu 9o 9 th Century. <i>SII</i> XVIII, No 93 AD 1088. <i>KI</i> V 90, 1221. <i>DGATAK</i> p184
<i>Ekadasi</i>	Eleventh day of bright or dark fortnight. Usually the day is fasting. <i>The followers of Siva and Visnu follow Vaisnava and Smarta Ekadasi.</i> The <i>Sthanikas</i> in the coastal region follow <i>Smarta Ekadasi</i> .
<i>Ettumanya</i>	Remission on transit dues. It is also known in some cases as <i>Atinamany The grant of freedom bullock tax (E.C Viii(o)TI Nos. 72, 11,</i> , 4 43, 44, 45, 62, 92, 98 <i>Ibid</i> Vii (o)Sh No 2 to 28 M. A. R 1933No 28 The power of granting remission of transit dues in some <i>Thanes</i> were entrusted to the <i>Sthanikas</i> . They were known as <i>Sunka Sthanikaru</i>
<i>Ettu Porata</i>	Bullock loaded with rice. Usually followed in the Kodagu region.

GLOSSARY - G

<i>Gadde</i>	Paddy field wet or dry land fit for rice cultivation on which <i>rice</i> is grown. SII Vii No 299 dated 1394. There are different names of <i>Gaddes</i> are recorded in a series of inscriptions. See Gururaja Bhatt, <i>Studies</i> p 200 - 201. K. G. Vasanthamadhava, <i>Western Karnataka</i> pp 62 - 75.
<i>Gadde beddalu</i>	Wt and dry land (EC V (o) Hn Nos. 1, 2)
<i>Gadde Kraya</i>	The price of the paddy field <i>E.C(R)No 19.dated 1544</i>
<i>Gade</i>	The boundary (E.C (o) Vi Kp No 86 Ibid Vii nos. 3, 4, 5)
<i>Gade Kallu</i>	Demarcating stones <i>EC Vii SK No 210 Ibid Vii 57.</i>
<i>Gade Takararu</i>	Boundary disputes <i>MAR 1934 No 9 P94 1690.</i>
<i>Gadyana</i>	Coinage of the highest denomination. In connection with revenue it was termed as <i>Varaha - Gadyana</i> . The antiquity of it may be traced from 11th century as evidenced by an inscription found in the village Moger, Kundapura Taluka Udupi District. <i>ARIE 1954 No 135</i> . Different types of <i>Gadyana</i> such as <i>Kati Gadyana</i> , <i>Ardha Kati Gadyana</i> <i>Chinna Gadyana</i> were in vogue. K. G. Vasantha Madhava, <i>Western Karnataka</i> pp 180, 81. Chidananda Murthy, <i>Ibid</i> , pp 388.
<i>Ganachara</i>	<i>Jangama Ganachara dere</i> Tax on Jangama (EC old ed Iv Gu 67 EC VII (O) Sh 21)
<i>Gandiga</i>	Head of commercial guild E. C Vii SK 118 p 87. Saletore, B.A, <i>SPLV</i> Ii p437
<i>Ganga Kumari</i>	Daughter of Ganga. It is title bestowed on chandave E. C v AK 108 dated 1255.
<i>Ganiga</i>	Oil pressures in village. Oil maker community EC (o)V AK 94.
<i>Ganiga Guttu</i>	Farming of oil mill. According to Rice it is a tax on oil mill Mysore Gazetteer I p479 EC X (R) Cp 9. Dated AD 1181
<i>Garbhagriha</i>	The sanctuary of <i>adyatam</i> of a temple
<i>Gauda or Gamunda</i>	Prominent of men of locality who belonged Non Brahman caste. A title of honour among the peasant caste in the village. SII XX 224 - 1295 E C(R) X C. P No 9 Inscriptions often mention of the ' <i>Gaudas</i> ' grant and honour to the <i>Sthanikas</i> in the villages. See KI V No 13, Dated 1095-96 E. C X (R) AK 55, dated 1187 <i>Karnatak Bharati</i> (cited this as <i>K.B</i> 1991 dated 1183, PP 120 - 21.

<i>Geni</i>	Annual rent paid by tenants to their masters. There are different types of <i>Geni</i> mentioned in the inscriptions. K.IVI No 61 - 1390.
Genikara	Tenant, land taken for cultivation on rent or contract K. I VI No 62 - 1401 Ramesh K. V. <i>HSK</i> p 285.
<i>Ghatika, or Ghatika Sthana</i>	An institution of <i>Vedic Brahmins</i> .M. G. S. Narayanan, <i>Perumals</i> G 4. Inscription often associated <i>Ghatikasthana</i> with the <i>Sthanikas</i> . This is clearly seen in the <i>Ghatikasthana</i> in the Kubaturu village, Sikaripura Taluka Shimoga district. EC (O) Vii S. K. 197 dated 1182. DGATAK p 118.
<i>Ghatika</i>	It is also known in some cases as place where a vessel for measuring time (<i>Ghatika Yantra</i>) was placed. SII XX No 154, 1172. G. S. Dikshit, <i>Prachina Karnatakada Sikshana Krama</i> (Kan) Dharwad 1970, PP 16 - 20.
Gondala Puja(L)	Special worship of Durga in fulfillment of vow performed by decorating her image indoors and by dancing the outer court with music and light Gururaja Bhatt, <i>Ibid</i> , Glossary PP XX VII
Gopa	Protector of cow, an official mentioned in the <i>Arthashastra</i> of Kautilya. According to him <i>Gopa</i> was entrusted with the duties of maintaining accounts of ten to twenty villages or household of determination of caste, <i>Gotra</i> names and occupation, names of both men and women in household, their incomes and expenditure. See Saletore, R. N. <i>Encyclopaedia</i> ii p 480.
Gopesvara (L)	One of the names of Saiva deity or <i>Guhesvara</i> , i. e., the deity residing in Guha (Cave). The name of the same deity is mentioned in an inscription dated 1454 found in the Guhesvara temple at Gujjadi in the Kundapur Taluka present Udupi Taluka. It is a deity popularized by Vira Saiva saint Allamma Prabhu in Karnataka in the twelfth century.
Gopura	pyramids tower over the gate is encircling wall of temple. Tower Of the temple MGS, <i>Ibid</i> .,G p4

Gotra	Lineage traced by <i>Brahmans</i> through <i>Rishi</i> . This has been in vogue since the <i>Vedic</i> period. Within the <i>Gotra</i> marriages are prohibited. Several <i>Gotras</i> have been mentioned in the ancient texts and inscriptions. In the beginning <i>Arsheya Pravara Angirasa, Kasyapa, Vashitha, Bragara</i> were mentioned and these are consider the <i>Mula Gotra</i> . Subsequently, <i>Baudhayana, Herannyakesari, Visvamitra, Jamadagni, Bharadvaja, Gautama, Atri, Agasya</i> emerged. An inscription dated 497 A. D. from Kuntakani mentions <i>Daumya Gotra, Kaundinya Gotra</i> is recorded in an inscription dated 942 A. D. <i>B K I I</i> 36. Inscription dated 1245 A. D. from Shigon notices of the <i>Gotras</i> namely <i>Srivatsa, samdita, Mudagali, Aghastheya, Vadhisa</i> (<i>KI IV No 54 Shigaon</i>). The <i>Gotra</i> of the <i>Sthanika, Kausika</i> is recorded in an inscription dated A. D 1365 (See E. C. (old ed) X Bn 67 p 14. For different <i>Gotras</i> see E. C. (old ed) Vi Mg 36 Ibid V Pt I Hn 63, p 35 Ibid ix B1 264 <i>Kshatriya</i> usually has <i>Manvya. Gotra Vaisyas</i> have one <i>Gotra Vatspra</i> See L. D. Barnett,, <i>Ibid</i> , 142 Srikanta Sastry <i>Bharatiya Samskriti</i> (Mysore second ed 1979) pp 193, 194. Saletore R.N, <i>Encyclopaedia II</i> pp 489 T. V Venkatachala Sastry <i>Sabdartha Vihara</i> (Kan Mysore 1979) pp 29 - 30.
Grama	Village (EC X (O)) Mb 157, 338. Its unit and composition see Saletore, R. N. <i>Ibid</i> , p 491.
Grama Gadyana	Village rent. SII VII No 231, dated 1349 E. C Vii (O) Hi 71 1396. It is also known as <i>Grama Teruge</i> iii A fine levied in the Mysore region from the ryots who have left their villages and settled in other places. See Saletore <i>SPLV</i> ii p 438.
Grama Kshetra	Temple of village usually prevalent in Kerala. It is also known as <i>Grama devasthana</i> M. G. S. <i>ibid</i> . p4
Grama Daivas (L)	Village deities whose worship was performed with devotion followed by colourful rituals by the Non Brahmanas. See Henry Whitehead. <i>The Village Gods of South India</i> (Second AES Reprint New Delhi 1988) D Lingayya, <i>Grama Devategalu</i> (Bangalore 1984) Kurup K. K. N Kurup, <i>Teyyam Cult</i> .
Grama Kuta	A congregation of villages (E I IX 26 AD - 793)
Grama Mariyade	Customs and usages followed in village by different communities. Honours shown to the king in different villages ARSIE 1929 - 30 No 583 dated Saka 1257 = A. D 1335.

<i>Gramani</i>	Person held substantial power in relation to Grama or section of the <i>Grama</i> . Inscriptions sufficiently help us to infer the above point. The earliest inscription which refers to Gramani in coastal Karnataka is from Nilavar dated 1258. ARSIE 1928 - 29, 490 Ibid 1929 - 30 - 601 SIIVii 390 Ibid IX Pt ii No 655, 623. An interesting case of a woman called <i>Amma</i> Hebbarati being the Gramani is mentioned in an inscription Kumbhakasi near Kundapur, Udupi district SII IX Pt ii No 675 dated See Gururaja Bhatt, <i>Studies</i> pp163 - 64.
<i>Gramapadati</i>	Village customs and usages II It is legendary account of the Tuluva region. It attributes to the import of the Brahmanas in the coastal Karnataka to the Kadamba ruler, Mayura Sharma See Detail, B. A Saletore <i>Ancient Karnataka</i> pp 295 - 347 E Nagendra Rao " The Historical tradition of South Kanara and the Brahmanical Groups " <i>Indica</i> vol. 35 (Bombay 1998) No i pp 5 - 9.
<i>Grama Senabova</i>	Village accountant. Sthanikas usually held this post. See EC VIII (O) Nr 34 - 1367. Khambadkone copper plate inscription dated 1302 AD1380 (unpublished)
<i>Grantha</i>	Book script used in South India for writing Sanskrit. This was considered the parent of Modern Malayalam script. This script is used in writing Talangeri stone inscription, found at Kasargod Kerala State. This inscription is assigned to the tenth century E. I XXIX PP 203 - 9. MGS <i>Ibid</i> ,
Guttige (L)	A contract, or monopoly of tenure, an exclusive right of sale or supply of any commodity. Farm or rent, an income of variable amount sold or let out for fixed Sum. Saletore B. A <i>SPLV</i> II p438.
Guttu (L)	The smallest administrative unit in Tulunadu. Here village was divided into four Guttus. See Aigal, <i>Ithihasa</i> P 382 - 383.

GLOSSARY - H

<i>Hadalu or Hadahu</i>	Type of land, waste rice field. See Ramesh K. V., <i>HSK</i> p 285.
<i>Hadapa</i>	Barber community <i>KIVI</i> , 39, AD.1181 Hadapada Naganna ARIE 1962 No B 637 1418.
<i>Hadike</i>	An impost E. C III (o) Tn no 98 p 87).
<i>Haga</i>	coin A quarter of Gold <i>Panam</i> $\frac{1}{4}$ of <i>Hana</i> . E.C Viii (o) TI 85, 78, 95, 136) See K. N. Chitnis, <i>Keladi Polity</i> p 203.
<i>Hakkalu</i>	An elevated piece of land covered with wood SII IX Pt ii Nos. 620, 659 K. I iii Pt I No 9. A.D1546, 1555 1538 respectively
<i>Hailer</i>	<i>Smarts Hailer</i> Guild of merchants <i>Entire</i> guilds of merchant <i>SIIVii</i> No 385, 255 dated Ramesh K. V <i>HSK</i> pp 120, 132, 162, 170.
<i>Hale</i>	Type of land.
<i>Hana</i>	Coin $\frac{1}{10}$ of <i>Varaha</i> or $\frac{1}{5}$ of <i>Honnu</i> SII ix Pt ii 471 E.C Viii (O) TI 74 Chitnis <i>Ibid</i> p 200.
<i>Harana (Harane)</i>	Taking or accepting, Making an agreement. Gift to student at his initiation E. C iii Tn 98 Saletore B. A <i>SPLV</i> II p 437.
<i>Hattu Keri</i>	Ten lanes in the town. <i>Sthanpathis of Hatukeri</i> SII Vii No 349 dated <i>ARSIE</i> of 1931 32 No 263.
<i>Hattu Kola Bali</i>	Military units Ten military units or division, denotes the number of army leaders who performed themselves into council and were presented in the audience hall ARSIE 1930 - 31 No 374 dated 1324.
<i>Hebbara or Hebbuvara</i>	A Chief or superior. The head of village. This suffix <i>Hebaruva</i> often had borne by <i>Sthanikas</i> of South Kanara and Chikkamagalur district. See unpublished Copper plate found at Siruru dated Saka 1530 AD 1608 MAR 1940 No 28 No EC IX Cp. 155, p 165. RSIE 1929 - 30 No 535 dated AD1286. See P.N Narasimha Murthy, <i>Kandavarada Kartikeya</i> (kan) App p97-110,,114 116 These inscriptions belong to the years AD 1358,1408, 1432 1455 1467.
<i>Hennalu</i>	Female servant. The lowest cadre of female servant engaged in cultivation Ramesh <i>HSK</i> p 286.
<i>Hiduvali dara</i>	Landholder.
<i>Hiduvali (L)</i>	Ownership of landed proprietorship or possession

<i>Hobali</i>	Sub-division of Taluka. It became synonymous with <i>Rajya</i> from the seventeenth century onwards in South Kanara district Ex e.g., <i>Barakuru Hobali, Mangaluru Hobali</i> etc. <i>ARIE</i> 1964 App.A No39 dated in the Saka year 1524 =1602 A.D Aigal, <i>Manjesvara</i> AP No 3 Saka year 1592= AD 1670.
<i>Hola Gadde</i>	Land for wet and dry. Ramesh, <i>Ibid</i> , p 285.
<i>Holeyalu (L)</i>	agricultural serf or servant. The sale of the <i>Holealu</i> along with land was in vogue.
<i>Homa</i>	The act of making an oblation to Gods by casting clarified butter in to the fire accompanied with reciting <i>mantra</i> Kittel <i>Kannada English Dictionary</i> AES New Delhi 1994 p 1701 We notice <i>Parva Homa</i> in an inscription dated AD 1077 <i>EI Xii</i> pp 269- 298 Hanumakshi Gogi <i>Surapura Sasanagalu</i> (Kan) No8 It is also means a sacrifice into the fire as means of removing consequences of sin according to the <i>Dharma Saastra</i> quoted by P V Kane <i>History of Dharma Sastra IV</i> p 43 See <i>Ibid</i> , pp 78, 120 543, 862 of different names of Homas such as <i>Chandika Homa, Durga Homa, Gana Homa, Sudarshana Homa, Sulini Homa</i> etc. are observed.
<i>Honnu</i> <i>Honnabaddi</i>	Half varaha Chitnis <i>Ibid</i> , P 200. Interest paid in Gold coin. See SII IX PT ii No 632, 655, 683, 675 dated .
<i>Honna Gadyana</i>	Coin of gold.
<i>Horaginavaru</i>	Non Tuluva traders out caste SII VII 231, 1349 No 259 - 1417.
<i>Hotri</i>	Possessor, epithet of a <i>Brahmans</i> who perform fire worship in their households. They are known as <i>Agni hotri</i> Sirkar, <i>Ibid</i> , pp 10, 23.
<i>Hu-patreyan - ikkuvaru</i>	supply of flowers and leaves for the worship of God, E. C (R) BI 562, AD 1280.
<i>Huttu Kattle</i>	Tradition SII IX Pt ii 457, 1455.
<i>Huttuvali</i>	Profit produced JBHS 1929 p 88, 1643. AD
<i>Huvinakara</i>	Florist SII IX Pt ii no 653, 1554.

GLOSSARY - J

Jada	Weaver
Jadu	Weaving - custom - useages.
Jagad Guru	Pontiff. This epithet is applicable to the Svami of Sringeri Matha. See SKS
Jala Sunka	Tax on commodities carried on boat EI IX No 21. 9th century
Jammi Jambu Dvipa	Land holder in Kerala. Gururaja Bhatt, <i>Studies</i> p170 The Centre of division of the world surrounded by salt water India - Sub continent including Ceylon. This is version of the Buddhist. Barnett <i>Antiquities p K.I I</i> pp 41, 95 111 dated 1186, 1417,1427 respectively <i>SII Vii</i> No 196, 1430
Jangila Guttu	Lease of forest land.
Janivara	The Brahmanical sacred thread.
Janni Janani Janna	Interpreted as guild of landholders Ramesh K. V <i>HSK</i>, p263. These terms are also interpreted as one who was in possession of certain powers and responsibilities in relation to <i>Janana</i> III <i>Janni</i> is invariably <i>Brahmans</i> who claim and do receive the first honour in some temples during celebration. Gururaja Bhatt, <i>Studies</i> p 169 - 170. <i>SII IX</i> Pt iiNo 465=1472 AD <i>KI III</i> No 10 1542
Jangama	Lingayat priest.
Japa	Incantations or the names of God as an act of adoration.
Jataka	Horoscope.
Jati	Generally interpreted as Caste. Whereas in the early records the four principal communities are known as <i>Nalku Jati</i>. See <i>SII Vii</i> No 185. 1204 <i>Nana Jati</i> (MAR 1928 P 97). Ex-communication became effective deterrent to flouting of religious grants. Besides, the four principal castes, the lowest stratum of the society consisted of untouchables are referred as <i>Horaginavaru</i>. <i>Jati</i> is also interpreted as small endogamous group practicing a traditional occupation and enjoying a certain amount of cultural ritual and juridical autonomy. Every <i>Jati</i> or member of a <i>Jati</i> in a particular village or group of neighbouring villages constitutes court, which punishes caste offences. Ramesh <i>HSK</i> pp 274. See M. N Shrinivas, <i>Religion and Society Among the Coorgs of South India (Bombay 1989)</i> p24. For detail, L. D Barnett, <i>Ibid</i>, p 159 – 162 Vincent Smith <i>The Oxford History of India</i> (ed Percival spear Fourth Ed 1981) p 61 - 68.

<i>Jati Dharma</i>	Rules and customs followed by different <i>Jatis</i> in socio-religious activities.
<i>Jati manya</i>	hereditary officers of the <i>Jatis</i> or castes. Tax paid by the <i>Madigas</i> . But it also means among the <i>Holeyas</i> the name given to a tribal leader. See Saletores B. A., <i>SPLV</i> ii pp 440.
<i>Jati mariyade</i>	Respect and honour have shown to different communities by the society on the occasion of the annual car-festival of the village temple. The violation of the <i>Jatimariyade</i> would result in clashes as evidenced by the Basruru inscription dated See <i>SII IX Pt ii</i> . No 457 dated A.D 1451. Kotesvara Inscription dated 1551, <i>SII IX Pt ii</i> No621. Ramesh K.V <i>HSK</i> p267
<i>Jati Pangada</i>	Group of different <i>Jatis</i> .
<i>Jati Teruge</i>	Tax on different castes depending on their profession See <i>EC iii</i> (R)Gu 26 1506 Ap
<i>Jatyanusara</i>	In accordance with the rules of the <i>Jatis</i> .
<i>Jatre</i>	The annual car festival observed in honour of village temple.
<i>Jivar Jiyar</i>	An ascetic (<i>sanyasin</i>) person looking after the affairs of a temple. Usually this epithet is born by the <i>Sthanikas</i> in coastal and <i>Malenadu</i> regions of Karnataka.
<i>Jivitam</i>	Literary means life whereas, generally in the epigraphical records this term is used for payment for livelihood or maintenance M. G. S Ibid. G, p4
<i>Jnapaka</i>	Remembrance, memorandum of events and happening.
<i>Jyotirlinga Murti</i>	This epithet is attributed to Kolluru Mukambika who is known in <i>Linga</i> form <i>SII IX Pt ii</i> No 470 dated AD 1482
<i>Jyotishya</i>	Astrology
<i>Jyotisin (Joisa)</i>	Astrologer
<i>Jyotiskanda</i>	Masses of light.
<i>Jyotistoma</i>	Name of a sacrifice Sircar D. C <i>IEG</i> p137.

GLOSSARY - K

<i>Kadike (L)</i>	A granary, depository for receipt of offerings (Gururaja Bhatt, <i>Studies</i> , G p xxviii)
<i>Kadita, Kadata</i>	Black cotton records. It is also interpreted as documents <i>Kadata</i> or <i>Kadita</i> = a book made of folded cloth which is covered with charcoal paste on which accounts or memorandum are written with Balapa (white soap stone or pencil) Shastry A.K, <i>History Sringeri</i> P 125.
<i>Kaditamatyā</i>	Head of the <i>Kadita</i> department. <i>EI</i> Xxiii No5 A.D 1226 <i>DGATAKp8</i>
<i>Kadita Chavadi</i> <i>Kaditavergade</i>	Store houses where <i>Kadatas</i> are preserved. See <i>KNV</i> pp 89 keeper of the <i>Kadita</i> <i>SII XX No 283 1017/8 DGATAK</i>
<i>Kala Bhumi</i>	Cultivation on wet land rectangular shape of field with water where cultivation is done. (<i>SII VII No 177</i>).
<i>Kalamukha</i>	One of sects Saiva flourished in Karnataka in the early medieval period. Kotesvara near Kundapura in coastal Karnataka is one of the renowned the Kalmukha centres. For detail See Saletore R. N <i>Encyclopaedia</i> II pp 639 - 40 Gururaja Bhatt, <i>Studies</i> , p287-8. Jansale (Kundapur Taluka) is another centre of <i>Kalamukba</i> . <i>EC XI I Ji 10, 1055 A. D.</i>
<i>Kambala</i>	Buffalo race conducted after the first crop. This is widely prevalent in the erstwhile South Kanara district. For its antiquity, may be traced from the end of thirteenth century. An inscription dated A. D 1281 found at Karje, refers to <i>Kamabala</i> for the first time See Vasantha Shetty, <i>Udupi Talukina Sasanagalu</i> (Brahmavar 1995) pp 11 - 12. <i>SII IX Pt II No 470, 1482.</i>
<i>Kamberlu (L)</i>	Demons worshipped by the <i>Pariahs</i> Gururaja Bhatt, <i>Studies</i> .
<i>Kamma</i> <i>Kampana</i>	One of the measurements of land (EC VII (R) Ng 7 1134 administrative units higher than <i>Nadu Kamapancharya</i> Acharya of <i>Kamapana</i> <i>E.C V (o) AK 108</i>
<i>Kandachara</i>	Service customs and usages followed in the temples traditional customs. <i>EC XI (R) Sr Nos 38 and 39 Dated year A.D1729 and 1737</i> respectively Shastry A, K <i>SKS No</i>
<i>Karana</i>	Officer in charge of records An accountant, Ascriber <i>SII XX 35, 1055</i> . There are 32 <i>Karana</i> such as <i>Srikarana</i> , <i>Vyayakarana</i> , <i>Dharmadhi Karana</i> , <i>Devakarana</i> , <i>Sthanakarana</i> (<i>Sthanika</i>), <i>Koshthikarana</i> etc. See <i>DGATAK</i> p 8-9.
<i>Karanika Karna</i>	Village accountant, <i>SII XViii 41, AD 996</i> . There are five types of Karnas who were in charge of the following functions; i. collector of income, ii. Keeper of accounts, iii. Officer above <i>Karana</i> , iv. treasury officer, v. senior administrative officer. <i>DGATAK</i> pp 33.

<i>Kartha or Sthan Karthara</i>	Doer of action executor of the temple's rules and regulation usually the <i>Sthanikas</i> in the temple (<i>SII</i> iX Pt ii No 470 A. D 1482)
<i>Karti Puje (L)</i>	Worship of a deity. It includes waving of lamps in fulfillment of a desire. Gururaja Bhatt, <i>Studies</i> p XXVIII.
<i>Kartika Puje (L)</i>	Worship performed to Siva on Monday in the month of Kartika (Oct - Nov). This month is consider dearer to Lord Siva Sathy Murthy <i>Text Book of Indian Epigraphy</i> p 187.
<i>Kattles</i>	Rules and regulations concerning religious practices. (<i>SII</i> IX PI II No 470, 1482).
<i>Kattaleyavaru</i>	Executor of the rules and regulations <i>SII</i> VII No 340. Dated 1431
<i>Kattudere or Kattumdere</i>	Land tax assessed from time to time. (<i>SII</i> IX PI I No 308, 1325, K I VI No 37, 1414).
<i>Kattu Koduge</i>	Grant given for the construction and maintenance of tank by the officer or men of locality. The grant was rent-free. E C X (o)Mb No 72, 73).
<i>Kattu Teruge</i>	Same as <i>Kattumdere</i> . E C VII (O) Sh 21, 1224
<i>Kvataru Ayan a(L)</i>	Peculiar festival performed in the shrine of <i>Aladi</i> (<i>Brahmasthan</i>) It is annual celebration in the <i>Aladi</i> at Kavataru. The interesting aspect of the festival is a female getting possessed of the spirits Called <i>Abage Darage</i> Gururaja Bhatt <i>Studies</i> .
<i>Kedasa (L)</i>	Another local festival. It is three days festival among the Tuluva people, starts Feb - March when they go on hunting excursions and eat dried grains. A strong wind blows this time.- Gururaja Bhatt, <i>Ibid</i> .
<i>Kenda Seva (L)</i>	Fire walking during annual celebrations of shrines. It is conducted in colourful manner in the annual celebration in the Amritesvarai and Mandarti temples at Kota. - Gururaja Bhatt, <i>Ibid</i> .
<i>Keri</i>	Lane or street <i>SII</i> VII Nos 379 =1382 x 344-139 ARSIE No 274,
<i>Kodalu (L)</i>	Stream flowing region in between two hills forest (Hattiyangadi Inscription dated A.D1572).
<i>Kodi (L)</i>	To set up a flag in front of a temple as first ceremony of its annual car festivals (<i>Dhvaja stambha</i>). Also tie in the name of <i>Daiva</i> a handful of leaves to a tree in forest or plantation prohibiting its use until their removal.- Gururaja Bhatt, <i>Ibid</i> .

<i>Kola (L)</i>	Dance of the Bhuta in Tulunad. In the ritual dance, singing trance and utterance delivered by the Bhuta are intermingled. - Gururaja Bhatt, <i>Ibid</i> .
<i>Kothari</i>	Store keeper of the temple. It was the duty of the Kothri to supply various articles of use and worship for the temple in accordance with the prescription order issued by <i>Sthanapati</i> ARSIE of 1928 - 29 No 482 A. D 1469.
<i>Kumbabhiseka</i>	Sprinkling waters over a Kumba to a deity. E C X (Rd A. K 55, cp 66) dated in the year A.D 1187, 1653 respectively
<i>Kukke Shasthi</i>	Sixth bright day in the month of <i>Margasira</i> on that day is considered Favourable to Lord Subrahmanya. A peculiar custom observed in the Subrahmanya temple at Kukke is known as <i>Made sthana</i> rolling of the body over the leaves left by <i>Brahmans</i> after taking food. Gururaja Bhatt, <i>studies</i> p 357. Same as <i>Champashasti</i>
<i>Kula</i>	A kind of tax. Tax on land, farmer. A unit of agricultural land. DGATAK PP 38, 42, 69, 90. E. I. XVII No 8, 1412, EC X (O) KI 24, 11th century. K i I 58, 1426. E C IV (R) Ch 38, 1549, E C IX (O) Bn 40, 9th century.
<i>Kumari Pooje (L)</i>	Worship of virgin girls in propitiation of Devi.

GLOSSARY - L

<i>Lagna</i>	An astronomic term; the rising of a sign of the zodiac or its passing meridian Sircar, IEG p 169.
<i>Laksha Deepa</i> (L)	Illuminating laksha lamps. Illuminating festival in honour of the Deity in the temples during the month of <i>Kartika</i> November and December.
<i>Lakulisa</i> <i>Lakulisvara</i>	A Saiva sect following Lakulesa, a form of <i>Saivism</i> associated with Lakulisa. The latter was assigned to two periods, circa the 2nd century B. C and first century A. D. He was founder of <i>Pasupata</i> school of thought. The second Lakulisa was born either in the first quarter of the 11th century A. D Detail R. N Saletore, <i>Encyclopaedia</i> iii pp 822 - 823. KapatralKrishnaRao. <i>Karnatakada Lakulesaivaa Ithihasa (Kan)</i> pp 63-74
<i>Lekhadava</i>	Accountant SII XX 179, 12th century. Ibid, IX II No 582, or <i>Lekkiga</i> AD1537.
<i>Lekhaka</i>	Composer of the drafts of the inscriptions. EI Xii 34, 1024.
<i>Linga</i>	The phallus, A symbol of Saivite worship, symbolizing the creative energy of God. See Saleatore, R. N. <i>Ibid</i> , iii 840 - 842. Significance of Linga in Saivism see Hu Cham Shastry,(ed) <i>Sivatattratnakarva</i> Chittradurga 1965,pp 69-70
<i>Lingada Kallu</i>	Inscribed slabs with the figure of a Linga, serving as a boundary stone. (EC XI (O) cl 10, 1054).
<i>Linga Mudre Kallu</i>	Boundary of stone with the figure of a Siva Linga. It indicates a Saiva grant. E. C Vi (O) cm 115, 1492. SII IX Pt ii 565, 1534.
<i>Lipi</i>	A letter.
<i>Lokayuta</i>	Charvaka schools of thought which does not recognize the existence of God. E. C Vii (O) SK 14, 1084.

GLOSSARY - M

<i>Ma</i>	Abbreviation of <i>Mahamangala</i> (auspicious). It may be abbreviation of the name of a coin as indicated in an inscription. SII IX Pt No 145 dated 1047.
<i>Madesthana (L)</i>	A peculiar ritual performed in the Subrahmanya temples in the erstwhile Dakshina Kannada district. It is a ritual of rolling on the <i>ucchist</i> (food leaves) of Brahmins on the day of <i>Subrahmanya Shasthi</i> in fulfillment of a vow. <i>Gururaja Bhatt Studies</i> p 351
<i>Maddale</i>	Musical instrument. <i>Maddalekara</i> , player of the <i>maddale</i> . This usually followed on the occasion in the temples and Basadi (SII IX Pt I No 155, 1086 Ibid, XX No 300, 12th century).
<i>Madipu (L)</i>	A consultation with <i>Daiva</i> or fitting reply given by the chieftain to the questions asked by the <i>Daiva</i> in the course of consultation.
<i>Madhyana Nivedaya</i>	Offering food to the God at noon time (SII IX No 1 204, 1122)
<i>Maga</i>	This is also known as <i>Sakdvipriya</i> . A community of <i>Brahmans</i> . The name of the members of the Persian priestly community (<i>Magi</i>) settled in India and absorbed in the <i>Brahman</i> class. E. I IX B 1 Sircar, IEG p 174.
<i>Maga masa</i>	One of the lunar month. Jan - Feb. See K I V No 35 dated <i>Saka</i> 1074. A.D1154
<i>Magani Magni</i>	Administrative unit (E. C (R) Nj 259, 1490) <i>Magane</i> officer of a <i>Magani</i> or administrative division E. C IV (R) ch 99, 1523.
<i>Maha</i>	Abbreviation of <i>Mahajanas</i> especially in mediaeval Jaina inscriptions. Sircar IEG p 174.
<i>Mahabhandari</i>	Treasurer.
<i>Mahajanas</i>	Important members of the <i>Sabha</i> or village assembly. SII XV 463, 8th century, <i>Bellary inscription</i> Hadgali No 86 pp 419, 421 Dated A. D 1062. This term is found in numerous inscriptions. By review of the inscriptions we find that the <i>Mahajanas</i> had many other responsibility along with <i>Vidyadana</i> . These are. <ol style="list-style-type: none">Donation granted to the temples is executed properly.To see that the <i>Tapodhanas</i> of the temple performed their duties devotedly, when they fail in their performance remove them from the post and appoint others.

- iii. To construct or restore tanks by providing capital. See *Bellary Inscriptions*. Introduction pp Lxix see *DGATAK p 22 Mahajanans are also known as Dharmajanans*. SII VII No 270, 1402. In some cases the Sthanikas were also treated as the *Mahajanans*. See Shivapura inscriptions dated. AD1410.

<i>Maha Grama</i>	Group of Villages
<i>Maha Gramika</i>	The ruler of Maha Grama
<i>Mahamandalesvara</i>	Ruler who nominally acknowledge the over lordship of his superior, Emperor. Mugadur inscription dated 1178. E. C IX (O) P 82 1355.
<i>Mahanaivadya</i>	A great ceremonious food to God.
<i>Mahanavami</i>	Also known as Marnavami. A festival on the 9th day in bright half of the month <i>Asvija</i> , the Dasara feast; the last of the nine days or nights dedicated to the worship of Goddess Durga.
<i>Mahapradhana</i>	Prime Minister (SII IX PI No118, AD 1057 Ibid415=1373.
<i>Makara Sankramana</i>	Entrance of the Sun into Capricorn, 14th Jan. It is one of the <i>Parvas</i> observed in the Siva and Sakti temples in South Kanara district colourful festival used to take place on that day at <i>Maranakatte Brahmalingesvara temple</i> , Kundapur Taluka
<i>Malekara or Malegara</i>	Supplier of flower to the temple (IA X 60, 6th Century)
<i>Malenad, Malenadu</i>	Peculiar geographical region situated between the both edges of the <i>Sahyadri</i> ranges. It is one of the administrative division under vijayanagar (See E,C XI (revised) Mg 1 Sr 35). Dated AD 1194 1432
<i>Mandala</i>	Circular, administrative unit.
<i>Mandala Puje (L)</i>	Peculiar worship performed to Durga in the erstwhile South Kanara District. This worship last for 48 days. It is colourfully performed in the Durga-Paramesvari temple at Belmannu. It ends on 18th day of Dhanu. (Gururaja Bhatt, <i>Studies</i> Glossary xxxix
<i>Manegara or Maniyagara</i>	Local manager Shastry.A.K <i>History of Stringer</i> pp 66 129. (Cited this asHS,,
<i>Maneya Samyo</i>	House taxes. BI No 86, PP 420 - 421 1062 A. D)

<i>Mantraksati</i>	Aksati consecrated through the recitation over it of mantras. Unbroken rice mixed with turmeric powder. A K Shastry <i>HS</i> p129
<i>Maripujae</i>	Special worship of Durgi (who presides over epidemic diseases) in a year. However at Kapu (near Udupi). This festival takes place three times a year (Gururaja Bhatt, <i>Studies</i> G pxxxix
<i>Mari Gude</i>	Shrine of ferocious Durge worshipped by the village folk.
<i>Matha</i>	Religious institutions where generally ascetic used to reside. Whereas in coastal Karnataka it is religious institution where the Brahmanas are fed. It is attached to a temple. See ARSIE 1929 - 30 No 535 KI Vi No 67, 69, 79. For detail See Gururaja Bhatt, <i>Studies</i> , pp399
<i>Mathasampradaya</i>	Customs and traditions followed in the Matha. SKd.
<i>Mauna</i>	Silent prayer. EC X,(R.) A K No55 dated
<i>Mina Sankramana</i>	Sun is crossing Pisces. Generally it used to take place on 13 April or 14th of the same month. The immediate next day is called <i>Yugadi</i> . New Year day for the followers of solar calendar.
<i>Moradina Bhumi</i>	Barren rough land (MAR 1933 no 30dated ARIE 1969 Ap A No 9 Dated AD 1675.)
<i>Mridangam</i>	Drum
<i>Mude or Mudes</i>	Measurement of rice containing 4 2 seeries. The quantity of Mude was subjected to local variation. SII Vii Nos. 203-1463, 262-1542, 264, ARSIE 1941 AP A No 3 KI Vi Nos 61, 62, 63. Dated AD 1401,undatd respectively.
<i>Mudi Kallu (L)</i>	An oval shaped heavy stone used in lifting in front of temples and shrines during festival occasions. - Gururaja Bhatt, <i>Studies</i> .GP xxxix.
<i>Mukkodu Kallu (L)</i>	Boundary stone in which three umbrella in the form of pyramid are carved and below these Jain Thirthankara picture is engraved (<i>Bilige Sasana</i>) Dated Saka 1510=1587 <i>Sadana</i> (Bangalore 1979 p 115) Detail See H. R Raghunath Bhatt, " Mukkodeya Kallu Baraha " <i>Ithihasa Darshana</i> Proceedings of the second Annual Conference of Karnataka Ithihasa Academy Tumkuru Vol IV 1990 Bangalore pp 86 - 88.
<i>Mukhandaya</i>	Revenue paid in three instalments.
<i>Mula Balu</i>	Written unit of land, SII IX Pt I Nos 632, 673, 674. A.D 1548, 1562

<i>Mula Balike Patti</i>	Unit of land inherited from ancestor. SII VII Nos 374 Ibid ix Pt ii 632, 694= 1548,1608.
<i>Mula Bhumi</i>	Original land owner (MAR 1934 No 9 No date of the year is. Recorded but assigned to 1690 A.D
<i>Mula Madi Kondau</i>	Original right taken E.C (O) VIII sa 57.
<i>Mula Sadana Patti</i>	Original deeds. SII IX Pt ii Nos 674 1562 KI III Nos 15 & 16.dated 1550 A,D& 1547 respectively.
<i>Mula Sistu</i> <i>Mula Sunka</i>	original deeds. Ii Original standard land assessment Original customs levied by the Government. ii. It is corrupt form of <i>Mule Sulka</i> often found in Kannada inscription. It is interpreted here as original tolls and levies iii Tax on stock of goods. SII XVIII No 183 dated A.D 1172
<i>Mula Visa</i>	The customs duties on some goods or articles at the rate of the <i>Visa</i> per unit or <i>Mula</i> or of the capital value of goods Tax on mercantile goods SII IV No256, 1513 EC VIII Sa 123. Dated A.D 1606 In a few cases <i>Mula Visa</i> seem to be mistaken for <i>Mule Visa</i> DGATAK p 47
<i>Mula vritti (Vriti)</i>	Original possessions of subsistence grant MAR. 1933 No 28 Dated 1629 Dec 15th)
<i>Mula nakshatra</i>	<i>Kanike</i> (gift offered on <i>Mula Nakshatra</i> in the Navaratri. On that <i>Kanike</i> day begins the worship of <i>Sharada</i> or <i>Sarvasati</i> , the Goddess of learning. Shastry A.K HS p129
<i>Mula Sthana (L)</i>	Original place.
<i>Muliga</i>	iLand owner. ii Cultivator who has taken land on permanent lease from the owners. iii Original proprietor or holder of a permanent lease obtained from the Government of his assignee. <i>Mula Gadde</i> and <i>Mulada Balu</i> are to be understood in this light. - Ramesh K. V. H.SK p 285.
<i>Mummuridandas</i>	Guild exclusively of merchants. SII XVIII No 103, 1100 AD K. I V 19, 64. Dated 1121 1173. Saletore B. A. <i>Karnatak's trans-oceanic contacts</i> Dharwar1955) p 29. Gururaja Achar, <i>Some aspects of Economic and Social life in Karnataka</i> (Mysore 1974) pp 117, 119, 124.

GLOSSARY - N

<i>Nadu</i>	Administrative unit. EI IV No 9 tenth century A. D SII Xvii no 16 907/ 08. Mahanadu is bigger than <i>Nadu</i> . <i>Tulunadina Sasanagalu</i> , No 3 middle of 8th century.
<i>Nada Senabova</i>	Accountant of Nadu which comprised a few villages Epigraphs often mention that <i>Sthanikas</i> as <i>Nada Senabova</i> . See Khabadkone Copper plate dated <i>Saka</i> 1302 = 1380. A.D
<i>Nadava</i>	Community of the locality, usually non-Brahmin peasant classes. A caste, Kanarese farmer found only in South Kanara district. From the 13th century onwards, the <i>Nadavas</i> were known as <i>Sudra</i> community. The first mention of the <i>Nadava</i> in the coastal Karnataka is figured in the Posral inscription, assigned to AD 1215. <i>ARSIE</i> of 1929 - 30 No 530. A.D 1215
<i>Naga</i>	Serpent. The first mention of it is found in the Banavasi Naga inscription, assigned to the middle of the third century. <i>IA</i> XIV pp 331 - 34, <i>EI</i> xxxiv p 238. <i>Naga Deva</i> serpent God SII IX No 153, 1089 A.D.
<i>Naga Bana</i>	Bush where the serpent stone is found.
<i>Nagamandala (L)</i>	A ritualistic celebration in propitiation of <i>Naga</i> . See Gururaja Bhatt, <i>Studies</i> , G pxxxix..
<i>Nagapanchamii</i>	A feast in propitiation of serpent on the fifth lunar month <i>Sravana</i> (July - August).
<i>Naga Pratishte</i>	Installation of serpent which has its antiquity from the eleventh century. See <i>Bellary Inscriptions</i> . p Lxxii.
<i>Nagara</i>	town, body KI V No 21 dated 1125.
<i>Nagara Samudaya or Nagara Samuha</i>	I People of town.ii guilds Ramesh K.V.HSK Pp1,14, 252
<i>Nagaravyavaharika</i>	Judicial officer of a city, the city magistrate (I. E Vol Vii, p 8, 13)
<i>Naisthika Brahmacharya</i>	Students for life. Asaetic student was insisted perpetual celibacy. They were known for their penance religious observance, penance and character EC (o), Xi Dg No 133, Dated 1071. BKI I No 152 1103 see KASSA p 193,217Note No 87.
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<i>Naisthika Sthana</i>	A seat of perpetual celibacy <i>Naisthika Sthanika</i> student devoted his life for study. <i>KI</i> . i p 23, dated . 1055.

<i>Nakara or Nakhara</i>	1) Town. SII VII No 279, middle of the 8th century guild of Merchants (SII IX No 77 dated A. D. 914, Ibid 130 11th century Ritti, <i>DG ATAK</i> p 74). 2) <i>Nakara</i> is also known as <i>Nagara</i> . This term figures in large number of inscription <i>DGATAK</i> p 74.
<i>Nakharesvara</i>	Siva deity worshipped in <i>Nagar</i> or town (E. C Viii (O) Sb 391, 1216. SII IX Pt I No 393, 1154. No 394,AD 1176). Ibid Pt II No 423-1400
<i>Nakahara Hanjuman</i>	Guild of Muslim merchants in town. SII VII No 349, 1406.
<i>Nalkhanduga, Naganduka, Nakhandukha</i>	A unit of measuring grains four times. See SII Vii No 330 Dated 1359 Ibid 332 Dated 1365, <i>Ibid</i> IX II No 425 A. D. 1401. Ramesh, K.V <i>HSK</i> p 275 <i>DGATAK</i> p 82, <i>Nada Naganduka</i> SII Vii No 342 1393.
<i>Naluk Jati</i>	Four divisions in society or castes. SII VII No 185, dated 1204 A.D.
<i>Nambi Nambis</i>	Pure saivite hailed from Malabar to <i>Tulunad</i> and the old Mysore region. Gururaja Bhatt, <i>Studies</i> , pp 384, <i>Nambi Sthanika</i> E. C Vii (R) Md. 56 dated 1276 A. D. <i>ARSIE</i> 1931 - 32 No 313, dated 1455. Nambi as receiver of the grant = E.C (R) ixBL 148 dated 1557.
<i>Nambi Gadyana</i>	E.C. Viii (R) 130 Hn assigned to A. D. 1557.
<i>Nanda Deepa</i>	Offering light in front of the deity in the temple perpetual lamp placed in front of the deity. SII IX Pt II No 476 dated 1506I 479,-1510.
<i>Nanda Dipti</i>	Perpetual lamp placed in front of God. SII IX Pt II 654, 1554. Nanda Divalige perpetual lamp festival SII VII No 231 1349.
<i>Nanda Divige</i>	An oil lamp maintained permanently before the deity SII IX I 198, 1119 See <i>DGATAK</i> P 150-151.
<i>Nanda Velakige</i>	Perpetual lamp <i>SIE</i> (Mysore 2002) dated 1109

<i>Nana Desi</i>	Merchant guilds of different regions such as <i>Lata, Chola Malayala, Telunga, Kannada</i> etc ARSIE 1972 -73 B No 38, 1170. SII IX Pt i, No 297, dated 1177 A. D. <i>Nada Nanadesi</i> guild of merchants in a region, dated 1015, EC III(R) NJ 213, 1015. <i>Nana Desi Pattana</i> merchants of different regions settled in town. <i>Nanadesi Malayala, Vaddavyavahare</i> merchants from <i>Malabar</i> . SII IX p t I No 215, dated 1049. <i>Nadanandes</i> guild of merchant in a region EC(R) iii Nj213, 1140, See DGATAK p 74
<i>Nandiya Kallu</i>	boundary stone having the figure of a nandi (bull). SII IX No 565 dated 1534. Stone having the figure of Nandi, the <i>Vahana</i> of <i>Siva</i> ; indicates a saiva grant. <i>Naidiya Kallu Ibid</i> , IX Pt ii No 453 Dated 1450.
<i>Narayana - bali</i>	A religious rite. It is said that it is an oblation given to five deities including <i>Narayana</i> in performing the funeral rites of a person dying unnatural death <i>K.I.</i> V No 1 A. D. 578 Ritti DGATAK p 195 - 6.
<i>Nashtha</i>	Loss due to various factors mainly natural calamities ARIE 1968 - 69 AP A No 8, EC VIII (O) TI No 185, 1664 See K.N Chitnis <i>Ibid</i> , pp141-142..
<i>Navagraha= nine</i>	planets namely <i>Surya</i> (Sun) <i>Chandra</i> (Moon) <i>Budha</i> (Mercury,) <i>Guru</i> (Jupiter) <i>Mangala</i> (Mars) <i>Sani</i> (Saturn) <i>Sukra</i> (Venus) <i>Rahu</i> and <i>Ketu</i> . <i>Navaragahs</i> according to <i>Hindu astoronomy</i> . ARSIE 1959-60 No 475&476. <i>Surapurada Sasanagalu</i> No 85 Dated 1144.
<i>Navaratre</i>	Nine night festival conducted for divine mother and it falls in the month of <i>Asvija Suda Sukla</i> First to <i>Navami</i> (Sept - October). The last three days viz. <i>Durgashtami, Mahanavami</i> and <i>Vijayadasami</i> are considered sacred to <i>Devi</i> . ARSIE 1929 No 494 1528 SII IX Pt II No 540 -1531, .
<i>Naviga</i>	Sailor. <i>Ts</i> , No 24, Year assigned to the middle of the 9th century.
<i>Navinda, Nayinda</i>	Barber E.C X (o) Bp 72 1430 SII XV No 260 No 1547,
<i>Navila</i>	ECIV (R) YI, No, 134, 1560.
<i>Navinda Terige</i>	A Tax on barber E. C III (R) 134, 1521. <i>Navindara Terige</i> SII XV, 257, 1547.
<i>Nayara Mula, Naiyari Mula</i>	Ploughing right. It occurs with the right to purchase and donation of lands probably stands for the purchase of land along with agricultural services including the right to use plough. Ramesh K. V HSK p 228. Gururaja Bhatt, <i>studies</i> , p 234, 235. SII VII No 319, 1371. <i>K.I.</i> III No 14 1542 AD. <i>Nayer (Tulu)</i> = plough.

<i>Nibandakara</i>	Officers maintaining religious grants and endowment. SII Vi No 113, 12th century.
<i>Nidhi</i>	Hidden treasurer concealed treasurer, Daniel Dictionary, p 151, E. C XI (O) CD 29 9701 <i>Nidhi Nikshepa</i> SII Viii 113 1127 AD.
<i>Niru Hariva Vone or oni</i>	Canal. Canal was obviously dug out to have the flow of rainwater along the cultivated fields. Ramesh HSK, p283, ARSIE 1929 - 30, No 536, dated 1371 Saka, 1449 A D..
<i>Niru Nela</i>	Wet lands.
<i>Nirupa Barasi</i>	Written orders. EC (O) VI KP 46. 1719.
<i>Nirvartana</i>	units of agricultural land corresponding to a matter return with in a stipulated period. Originally, the area covered by a person by starting from specified spot and returning to the same <i>Kuntagani</i> Copper plates of Kadamba Ravi Varma signal year 12, EI XXXII V 217 - 219 Dated 479. K1, I, No. 3, 759 SII XX No 13, dated 875 /76. Ritti DGATAK p 93. <i>Nitya Abhi sheka</i> ceremonial bath performed daily. SII IX Pt i No 346, 1275. Ritti, <i>Ibid</i> , p 150.
<i>Nitya Mangalaya Sobhe</i>	Every day service of auspicious musical instruments in the temple. SII XX No 111 A. D. 1140. Ritti <i>Ibid</i> , p155.
<i>Nitya naimittike</i>	Regular and special worship offerings and services in the temple DGATAK p 151
<i>Nitya vali vileya</i>	Offering of betel leaves to God everyday. SII XV No 58 No 151, 1184. Ritti, <i>Ibid</i> , 151.
<i>Nityotsava</i>	Celebration of festival on everyday. SII IX Pt ii No 490, dated 1513.
<i>Niveda Sala</i>	Maintenance of feeding house attached to temple, <i>SavannaYogi Sala</i> SII Vii No 381 AD 1139.
<i>Nivedya (Naivedya)</i>	Food offering to deity. SII VII 239, 1349.
<i>Niyama</i>	Discipline. E. C x (R) AK 55 A. D. 1187. Dec 31 st .
<i>Niyoga</i>	The deputation of the husband's conjugal right to brother or kinsmen or <i>Brahman</i> , either after his death or even before it. But <i>this custom of Niyoga was generally disapproved by the Brahmans</i> . L. D. Barnett <i>Antiquities</i> p146., ii. A groups of people offering services in the temple E. C (O) Xii Ck 2 A. D. 1261. DGATAK p 155.iii Department of the Government KI V 44, AD 1263.

<i>Niyogi Bahattara</i>	Officer in charge of 72 Departments. ARSIE 1928 - 29 No 491 Dated 1281 SII Vii No 274 Dated 1324. Ramesh K. V. A HSK 248.
<i>Niyogi</i>	A class of <i>Brahmanas</i> in the Telugu speaking lands. They are engaged in secular activities.
<i>Niyogi Jana</i>	Officer of the state.
<i>Noga Honnu</i>	Tax on plough - Gururaja Bhatt, <i>Studies</i> p 216..
<i>Noga Hona</i>	Toll on transporting goods through cart KI I, 53 dated 1433. <i>DGATAK</i> p 49.
<i>Nula hadike</i>	Tax on yarn used for weaving. EC (O) VI Tk 20, 1185.
<i>Nula Habba</i>	Festival of changing sacred thread on <i>Sravana Pournami</i> . SII Vii 337 Dated 1449 ARSIE 1930 No 608 1562.
<i>Nulu Parva (L)</i>	<i>Ibid</i> , MAR 1934 p 78 1174 June 12
<i>Nulu Sere</i>	Cotton saree. SII Vii No 340, 309 dated 1430.
<i>Nyasa</i>	Discourse. EC Vxx (O) Vii SK 185 A. D. 1157.
<i>Nyasadere</i>	Land granted for teaching discourse. SII No xx No,300, 12th cent Money collected for arranging the teaching <i>Nysa</i> . <i>DGATAK</i> , pp 54, 129.
<i>Nyasa Vyakhyata</i>	A Scholar for teaching <i>Nyasa</i> . <i>Ibid.</i> , p 127.

GLOSSARY - O

<i>Oddolaga</i>	Holding <i>Durbar</i> , meeting in an office for the transaction of business. ii) Collected assembly especially applied to a prince giving an audience to his ministers and people. It is also known as <i>Vaddolaga</i> , the royal court. SII XX No 49, 1076. EC (O) sk 119, 1181. SII VII 185, 1204. SII IX Pt i No 395, 1261. Sanderson (R) <i>Dictionary</i> p 52.
<i>Odeya</i>	Chief or headman. EI IV 49, 812.
<i>Okkalu</i>	Tenants of the soil, professional agriculturists. Ramesh K. V <i>HSK</i> pp 85,255,SII Vii No 185, 1204 <i>MAR</i> 1943 No 43, 1401.
<i>Okkalu Gadde</i>	Land cultivated by tenants. It is also interpreted as <i>Okkalu Gaddy</i> i.e., wet land with the sowing capacity of one Kula of seeds. Ritti, Ibid, p 90. SII IX Pt I No 24, 936 A.D
<i>Okkalu Makkalu</i>	Agriculturists of the soil <i>Bellary Inscription</i> siruguppa No 8 pp 97 dated 1053 <i>SII VII</i> No 185, 1204 A. D.
<i>Okkalu Tana</i>	Agriculture EI XXVI No 4 906 A. D. <i>DGATAK</i> , p 68.
<i>Okkanae</i>	The honorific address at the top of the letter, <i>Dictionary</i> Sanderson p 51.
<i>Okkuli (L)</i>	A mixture of chaunam, turmeric and water. It was sprinkled upon passer by on the next day of the annual car festival of temple. This practice is known as <i>Okkuli Ata</i> . In this play the <i>Sthanika's</i> role is striking. See Gururaja Bhatt, <i>Studies</i> . G p xxxix
<i>Oleyakara</i>	Messenger carrying a letter of authority. <i>SII XX</i> No 26, 1400.
<i>Olagada Paleyavaru</i>	Those who arrange for the services like playing instrumental music in the temple. Ramesh K. V. <i>HSK</i> p 244, Bantar Inscription assigned to the middle of the ninth century. EI Xxx viii, pp 23, 26.
<i>Olagada Sale</i>	Court hall SII xx 179, 12th century <i>DGATAK</i> , p.29, 201
<i>Oleyakara</i>	Messenger. Messenger carrying letter of authority. SII XX 78, 1188 <i>DGATAK</i> , p 8.
<i>Oni</i>	Lane <i>Niru Hariva Oni</i> . SII IX P IINo 409-1365 AD, ARSIE of 1929 0 no 536. Dated <i>Saka</i> 1371=AD 1449
<i>Osage</i>	(<i>Okkalu Dere</i>) Payment to be made on certain specific days inconnection with conveying tidings, Gururaja Bhatt, <i>Studies</i> p 216.
<i>Oveu</i>	Security officer. E. C. Vii (O) SK 94 A.D. 1094.

GLOSSARY - P

<i>Padabhakta</i>	devoted to the feet - EI p 82.
<i>Padakhandika</i>	Section for study of the words in the Vedas, Etymology. EC Vii (O) SK 185, 1157. <i>DGATAK</i> , p123.
<i>Padamarga</i>	Road to be covered by foot walkable road. E. C Vii (O) SK 118, 1054 Ritti, Ibid 78.
<i>Padamula Devaru</i>	Temple servants. An inscription 1204 states that these officers should make available without fail and without reduction, the quantity of rice for offering every day <i>naivedya</i> to the deity. SII Vii 185. 1204 AD Mid 224 1441
<i>Padamuligaru</i>	Temple servant with the duty of guarding the temple (Gururaja Bhatt, <i>Studies</i> p 384). ii) Attendant in the service of God <i>DGATAK</i> p 157. SII XI Pt I 104, 1046 Vagernad inscription dated. 1257 SII Vii 185, 1204, 270, 288, 1429 SII IX Pt ii No 456, 1402.
<i>Padiyar</i>	Servant at the door of a temple <i>DGATAK</i> p 157. SII IX Pt I No133 dated 1068. One of the surnames of the Gowda Sarasvat Brahmins unpublished Bhatkal Inscription dated 1562.
<i>Pakshotava</i>	Fortnightly celebration. SII IX Pt ii No 490, 1513.
<i>Pancha Gavya (L)</i>	Five articles derived from cow, milk, curds, ghee, urine and dung mixed together and drunk especially by the <i>Brahmins</i> as means of purification either from sin or trespasses Daniel Sanderson, <i>Dictionary</i> . p 157 L.D Barnett, <i>Antiquities</i> , p148
<i>Panchalaru</i>	The five artificers, artisans; carpenter, goldsmith, the black smith, stone cutter, and braziers. SII IX pt i, 324 1197/8 E. C IV (o), ch 119, 1398.
<i>Panchamrita</i>	The aggregate of five articles used in bathing icon The combined articles are ,milk,curds butter,honey and water. Sanderson Ibid, p157 EC (R) XI Sr. 42,dated 1562. Shastry A.K <i>HS</i> p 85
<i>Panchangadavaru</i>	Annual calendar maker. This is usually the work of the astrologer of the village. We find two type of the panchangas known as <i>Sowramana</i> and <i>Chandramana</i> , based on the movements of the Sun and Moon. The latter annual first year commences towards the last week of March where as the first day of a new year of the former begins on 14th or 15th April. The Calendar year concerns with five great things namely the solar and the lunar days, asterism, Yogas and Karnas. B.A. Saletore, SPLV II p 453. Of <i>Panchanga Mareyade</i> , gift to the readers of the <i>Panchanga E.I. XXVII</i> , No, 28 1256 EC (O) X Bp 19 1472. <i>DGATAK</i> p155

Pancha Linga

**Five Lingas of the Siva Five elements represented here are
Prithvilinga, Apalinga, Tejolinga, Vayeelinga, Akasalinga Sii ix PT I
No296 dated 1176.**

<i>Panchalingesvara</i>	Saiva deity worshipped in the five forms of Linga. These five faces of the Linga are Sadyojata, Vamadeva, Aghora, Tatpurusha and Ishana. The peculiarity of this form of worship in the Tulunad is that all the five Lingas are installed on the same pedestal instead of five separate Shrines. Examples are the Panchalingesvara temples at Barker, Ku, Vital and Isvaramangala etc. Gururaja Bhatt, <i>Studies P. 290</i> .
<i>Pancha Maha Sabda</i>	Five musical instruments used by high officers and feudatories As privileges <i>SIIXX</i> No 24 1034
<i>Pancha Matha</i>	Five Mathas, originally it indicates of five temples. The five deities of the Panch Matha seem to be Hari, Hara (Siva) Brahma, Jina and Buddha. In the absences of these deities other five deities are there such as <i>Buddha, Mahadeva, Araka Sankara and Jina</i> . See Hiremath R. C & Kalburge (ed) <i>Kannada Shasana Sampada</i> (Kan Dharwad 1995) p 140. It also includes <i>Hirematha, Bhirundesvara Matha Panchalinga Matha Tripuraanth Matha and also Kodi Matha</i> . Chidananda Murthi KSSA pp 180 - 220. <i>Pancha Matha E. C Vii (o)</i> SK 108,1164, <i>Surapurada Sasaangalu</i> No2 1206. <i>Pancha Matha Sthanikaru</i> often we notice in a series of inscriptions E. C (R) vii MI 52, 1273, Ibid, Mu 101, 1313, Ibid 31, 1235, Ibid 44, 1510.
<i>Panchamukha Siva</i>	Five faces of Siva, viz <i>Tatpurussha, (east) Aghora, (South), Sadyojata (West) Vamadva, (North) and Ishan (upper ward)</i> information given by Sri J. Achuta Hebbar, Kergal. See <i>SSTR p95</i>
<i>Pancha Pradhana</i>	High officers of state conventionally held to be five in number Council of five ministers, ARSIE 1931-32 No257 dated 1288 Ramesh <i>HSK</i> pp 126, 248, <i>DGATAK</i> p 17
<i>Pancha Pradhananayaka</i>	Chief among the Panchapradhana. Ibid
<i>Pancharudhi Patra</i>	A bond drawn up in the presence of five more persons such as the writer of the bond, the debtor creditor and two witness. Reeve <i>Dictionary</i> , p 157.
<i>Panchayajna</i>	Five sacrifices. These are <i>Brahma Yajna, Deva Yajna, Bhuta Yajna, Pithhar Yajna, Manusha Yajna</i> . IA V 73 A. D. 612 Saletore, RN <i>Encyclopaedia</i> iii pp 1104 - 05.
<i>Panchayatana</i>	The worship of five deities in an integrated manner. These deities are <i>Siva, Visnu, Sakti, Saura Ganapati and Subrahmanya</i> . Adi Sankaracharya expounded this form of worship in his missionary activities

<i>Pandita</i>	Scholar in Vedanta and other sacred scripture E. C. (O) AK 119, 1159.
<i>Pandya Gadyana</i>	Kind of Gadyana, popularly a <i>Gadyana</i> current in the <i>Pandya</i> country. SII VII No 381, 1140. Ramesh K. V. HSK p 112-13, 276 DGATAK 107.
<i>Paricharaka</i>	Attendant, servants of ascetic order.
<i>Paricharaka Gana</i>	Group of temple servants.
<i>Paricharaka Vritti</i>	Grants made for the attendants of the temple. E. C X (R) cm 83-108 1130 DGATAK p 162.
<i>Parivaradavaru</i>	Associated peoples. SII VII No 349, 1406. <i>Parivara Devaru</i> , <i>Parivara Brahmana</i> , <i>Parivarada Deva Svami</i> . SII VII No 1406.
<i>Parupatiyagara</i>	Administration. EC IV (R) ch 161, 1549, <i>SII IX Pt II</i> No 464 551 AD 1472, 1563. <i>Sthanikas often served as Parupatiyagara</i> See AK. Shastry, SKS pp 325-333
Parivarthane	exchange in connection with land transaction Shastry A.K SKS p 93 dated 1675.
<i>Pasupati</i>	Lord of beasts (Siva) MAR 1936 Halmedi Ins date assigned to 450 A.D.
<i>Pasupata</i>	the oldest form of Saiva sect. Its history may be traced from 8th century A. D. Chidananda Murthy. KSSA p 129 Saletore R. N. <i>Encyclopaedia</i> . III pp 1144-46 <i>Pasupata Nambiran</i> Udayavara inscription assigned to the latter half of the 8th century. EI IX P 18.
<i>Patali</i>	Executor of order issued by the Sthanika ARSIE 1928 - 29 Nos 491, 498 Gururaja Bhatt, <i>Studies</i> , p 386.
<i>Patra Bhoga</i>	Services to God in the form of dance. E. C. III (R) Gu 17, 1372.
<i>Pattalekarna</i>	<i>Patthalekarna</i> . Officer in charge of documents and royal order. SII XI II 139, 1095 Ibid, XX 74, 1127.
<i>Pavitra</i>	<ul style="list-style-type: none">i) Ceremony of decorating the idol with sacred thread.ii) Festival of full moon day known as <i>Nulahunime</i> in the month of Sravana also known as <i>Pavitra</i>. SII XX No 154, 1172 KI ii 14, 1141. This term is also associated with <i>Chaitra - Pavitra</i> IA VIII p 10, 1078. <i>Pavithra</i> is also associated with the <i>Sthanikas</i>. SII IX Pt No 133, 1068.iii) This is one of the <i>PanchaPrava</i> others are <i>Mantrapuspadanarapane</i>, <i>Phala Puje</i>, <i>Kartika</i>, <i>Kritaka</i> <i>Deepotsava</i>, <i>Vasantotsava</i>. KSSA p 194.iv) Purification ceremony.

- v) **Ring of *Kusha* (grass) Gopal Rao, *SHKCD* pp 103 - 106, 114, 136 - 140, 221.**

<i>Pavitrarohana</i>	i Ibid, Aeyuru Inscription dated 1105 <i>Surapura Sasanagalu</i> (Kan) no 11.
<i>Ponnu</i>	Gold usually referred to in connection with Gold coin. SII XV 453 8th century A. D. <i>Ponnu Periya</i> . A gold coin of the denomination higher than normal Hon <i>Gadyana E. C. (R) X cm 129, 900 DGATAK p 107.</i>
<i>Pranadhikare</i>	Physician medical officer E. C Vii (R) ng 72, 1184.
<i>Prasasti</i>	An inscription of eulogizing an individual for his virtues, greatness. E. I Xix, 51, 963/4 DGATAK p 175.
<i>Pratisasana</i>	An inscription issued in lieu of the original which has lost, with all earlier details etc. ii) duplicate inscription. SII XI 50, 1138.
<i>Pujari</i>	Person offering worship to God in the temple. E.C (O) V Ak 127, 1185. epithet borne by the Billava community in erstwhile Dakshina Kannada District (South Kanara) in Karnataka.
<i>Purana</i>	Mythology, Legend, Sacred scriptures other than Vedas. KI I,P 137-138, 1426
<i>Puranika</i>	Reciter of <i>Puranas</i> in the temple. SII IX ii 564, 1534.
<i>Purohita</i>	Highly respected person in the palace for his learning. ii) Advisor in the religious matter. EI XXXvi No 28, 1048 ARSIE 1928 - 29 No 485, 1254. SII IX Pt ii No 405, 504, 1472, 1516 respectively.
<i>Purohitatva Purohitya</i>	Officer of Purohitya. E. C V (o) Ak 127, 1185.
<i>Puruva mariyade</i>	Rules and regulation already in vogue. SII XV No 547, 1184 Ibid, IX Pt ii 457, 1455. ii) Ancient custom and usages of the land; implies protection of ancient social custom and usages. iii) Indigenous culture in all aspects such as religious institutions, traditional lore, literature and art. Saletore, <i>SPLV</i> ii p.
<i>Purva vritti</i>	Grant made earlier, SII Xviii 50, 1034 Ibid XV 83, 1129, <i>DGATAK p 162.</i>
<i>Pustaka bhandara</i>	Library, <i>ARSIE</i> 1936 - 37 No 283, 1406. Ibid 284, 1432.
<i>Puvadiga</i>	Person supplying flowers to the temple. EC iii (r) Nj 258, 1368.

GLOSSARY - R

<i>Raja beedi</i>	Highways, SII IX Pt ii 457, 1455.
<i>Raja Guru</i>	Honorific title given to a head of religious institution, ii. A saint highly respected by the royal family, iii. A religious teacher advising the king, DGATAK p 205, E. C Viii (O) sb 276, 1070, Ibid, ii (R) 456, A. D 1282. K I i No 35, 36, 1398.
<i>Rajya</i>	One of the administrative units, Kingdom.
<i>Rajakarya</i>	Imperial order, Government order, ARSIE 1928 - 29, No 487, 1536.
<i>Rangabnoga</i>	Dance, Music drama etc staged in the hall of the temple. SII VIII 371, 1122 Ibid XX 20, 1015.
<i>Ranga Puje</i>	offering service of dancing in the temple. DGATAK, p 155, SII XV 100, 1161. ii. Colourful ritualistic form of worship observed in the temple in the coastal Karnataka. Description of this ritual observed in temple as described in the inscription of Janardana temple Yermala (Udupi Taluka and of the same named district) is as follows. From the Garbhagriha right up to <i>Dhvaja Stambha</i> wooden plank is laid, Balls of cooked rice or <i>Pancha Kajjaya</i> are placed on the plank at the space intervals of about a foot. They are decorated with the flowers and particular forms of eatables with oil lamps. Elaborate worship follows. The <i>Dhyana</i> that is recited at the <i>Dhvaja Stambha</i> at the end is interesting and appealing. There are two types of <i>Ranga Puja</i> , the big and small. In the former instance, the plank is laid upto the <i>Dhvajastambha</i> while in the latter, it is spread only up to the outer end of the <i>Tirtha - mantapa</i> . SII Vii 269, 1558/9, Ibid, 325, 1380 Ibid, Pt II No 448, 1442, 683, 1531. EC XI mg 57, 1493. Gururaja Bhatt, <i>Studies</i> pp 391-392. Ibid, G p, xxx.
<i>Rasi Puje (L)</i>	Grand festival with the special prayer to <i>Navagraha</i> conducted in the temple. The special features of the rituals are heaping cooked rice (<i>sudhanna</i>) and Kirtana for 24 hours. <i>Studies</i> .GP p xxx
<i>Ratha saptami</i>	A festival for lord Sun, usually conducted on the seventh day of bright fortnight <i>Magah Masa</i> SII IV No 250, 1521, Satya Murty, <i>Text Book of Indian Epigraphy</i> P 190.
<i>Ratotsava or Rathotsava</i>	Annual car festival performed in the local temple where the <i>Sthanikas</i> played notable role for the conduct of the ritual. E. C Vii (O) Sk. 185, 1157, SII IX Pt ii 493, 1513, Ibid, IV 250, 1521.
<i>Rayapadati</i>	Legendary history of the Tuluvas Saletore <i>Ancient Karnataka</i> , p 347 Ramesh K. V HSK p 56 note 52.

<i>Rayasa</i>	Royal order, ii It is also used in the sense of revenue order issued through a <i>rayasam</i> Saletore, <i>SPLV</i> iip 456, Shastry A. K <i>HS</i> , pp,131 <i>SII IX</i> Pt ii No 429, 1405.
<i>Rekha</i>	A line, ii The fixed assessment of land in Kanara under Harihararaya of Vijayanagara, iii A line of regular succession. <i>Saletore</i> , B,A, <i>SPLV</i> p.456 It is also figured in the inscriptions as <i>Raya Rekha</i> .
<i>Rekha Gadyana</i>	A type of Gadyana (<i>SII IX</i> Pt ii No 551, 1532) of <i>Raya Rekha Gadyana</i> .
<i>Rishi or Risi</i>	Sage <i>ARSIE</i> 1928 - 29, No 490, 1258.
<i>Rudra</i>	One of fierce Vedic deities, A howler, terrible God, God of storms. Some times identified with the God of fire. In the course of years, <i>Rudra</i> was known as <i>Siva</i> . The deity is first called <i>Maha Deva</i> in the <i>Sukhla</i> (white) <i>Yajur veda</i> . As applied to God <i>Siva</i> , the name of <i>Rudra</i> generally designates to him in his destructive character. Seven <i>Rudras</i> are <i>Bhava</i> , <i>Sarva</i> , <i>Ishana</i> , <i>Pasupate</i> , <i>Bhima</i> , <i>Ugra</i> and <i>Mahadeva</i> . In the Buddhist pantheon <i>Rudra</i> is depicted as being <i>Kalacakara</i> one of emanation of <i>Dhyani Buddha Asobhya</i> . Barnett, <i>Antiquities</i> pp 27 - 28, Basham, <i>the wonder that was India</i> (ed 1977) p 240 John Dowson, <i>A Classical Dictionary of Hindu Mythology and Religion. Geography History Literature</i> , Rupa (1987 ed) pp 269 70 Saletore R. N <i>Encyclopaedia</i> Iv pp 1254 - 58. <i>Ekadasa Rudra</i> Eleven <i>Rudras</i> These are <i>Siva</i> , ii <i>Sambhu</i> iii, <i>Mahesvara</i> , iv <i>Srikantha</i> , v <i>Bhava</i> , vi, <i>Isvara</i> vii <i>Mahadeva</i> viii <i>Pasupati</i> , ix <i>Nilakanta</i> , x, <i>Vrshadhavaja</i> , xi <i>Paramesha</i> <i>SSTR</i> p107
<i>Rudrabhiseka</i>	Performing bath to idol by uttering <i>Mantra</i> of <i>Rudra</i> .
<i>Rudra Puje</i>	Performing worships by uttering <i>Rudra Mantra</i> . <i>SII IX</i> Pt ii 407, 1364, 444, 1433, 448, 1442.
<i>Ruvari</i>	Architect, engraver of the inscriptions. <i>KI V</i> No 13, 1095 <i>SII</i> Xvii, 117, 1121.

GLOSSARY - S

<i>Sabda Sastra</i>	Study of Etymology. E. C Vii (O) sk 185, 1187
<i>Sabha Mantapa</i>	Assembly hall, perhaps attached to temple <i>DGATAK</i> p 99. EC X AK 1237
<i>Sabha Sabhe</i>	Assembly Deva sabhe, SII Xvii 271, 1304. <i>Deva Sabhe</i> , Kumarangila inscription, assigned to 12th century
<i>Sakta or Sakti</i>	Female cult worship. (ii) energy. (iii) The Sakta cult is worship of mother goddess and glorifies the energy of female, Sakti is usually conceived as consort of Siva though she was given an independent status. This Goddess assumed various forms and names such as Kali, Durga, Chamundi, Mahesvari etc. This cult is associated with Yoga and developed under esoteric practices and rituals came to be known as tantric cult. Desai, P. B. <i>Basavesvara and his times</i> (Dharwad 1968), pp116. John Dowson, <i>Hindu Mythology</i> (Rupa & Co.) p 274. For detail See Srikantha Sastri, <i>Bharatiya Samskriti</i> (Kan, Mysore 1975) pp 170 - 172. Sakticult in Coastal Karnataka. See K. G. Vasanthamadhava, <i>Religions in Coastal Karnataka</i> (New Delhi 1985) pp.23-28.
<i>Sale or Pata Sale</i>	<i>Educational institution</i> , Sala. A hall for teaching discussion. E. I. IV, 6, 945. SII XX 302, 12th century, SII Vii 244, 263- 1582, 1558/9 respectively, KI, I p159-160, 1490.
<i>Samasta Gondal Asthana</i>	Festive atmosphere of the royal court, SII Vii 185, 1204.
<i>Samasta Halaru</i>	Entire guilds of merchants. SII Vii No 309, 340, 1430.
<i>Samastha Pati Parivara</i>	Entire of associates, K I iNo 7 Charter of the 12th century.
<i>Samprokshane</i>	Purification ceremony, purification rites. EI Xii, pp 269 - 298. Surapura Sasana No 8, 1077 Ibid, No 9, 1100. EC V(O) cn 241=1432
<i>Samudaya</i>	Congregation ceremony. K I No 38 p 89, No 49, p 113, 1408, 1423.
<i>Samudaya</i>	Collective taxes. Collective or total contribution. Ramesh K. V <i>HSK</i> pp184, 273 <i>Samudaya Gadyana</i> . SII IX Pt I No 395, 1260 ARSIE 1928, No 490, 1262.
<i>Samvatsarotsava</i>	Annual celebration. SII IX II, 490, 1513.
<i>Samya Mantri</i>	Officer in charge of religious institution. E. C Viii (R) Ag 132, 1189. <i>DGATAK</i> p 149.

<i>Sankranti or Samkranti Samkranti Puje</i>	Any day when Sun crosses one zodiac to other. Surapura Sasan No 31, 1054, K. I V No 27, 1150, Ibid, 35, 1154. SII iv No 250, 1521. Ibid Vii 269, 1558. <i>Makara Sankranti</i> . See P. V. Kagadisa Aiyar, <i>Bhavan's Journal</i> (Bombay Jan 15th 2002) pp 50 - 53.
<i>Sandya Vandane</i>	Prayer performed to Sury (Sun God)at twilight on that occasion recitation of the Gayatri Mantra and offering water . To God follows. These are important rites to be observed along with Salutation (Abhivade) Barnett, <i>Antiquities p 203</i> John Dowson <i>Hindu Mythology pp 277-78</i>
<i>Santi, MeluSanti, Kilu Santi</i>	any expiatory or propitiatory rite for averting evil J Bucher, <i>Kannada English Dictionary</i> , K. I Vi No 7 12th century Character, SII IX Pt II No 470, 1482.
<i>Sanyasi</i>	Ascetic ARIE 1970-71 No B229 dated 1467.
<i>Sapta matrika</i>	Seven female deities. Here female deities were believed to be the famine counter parts of seven great Brahmanical Gods, Brahma, Mahesvara, Kumara, Visnu, Varaha, Indra, Chamunda. Gururaja Bhatt, <i>Studies</i> , p302 - 303. Polali inscription of the 7th / 8th century TSa No 2, <i>Surapura Sasana</i> No 37, No 1017. E. I Xii p 269, 1077.
<i>Sarvadhikari</i>	Officer with full power, officer enjoying power, ARSIE 1928 - 29 No 527, 1332.
<i>Saravaneyava</i>	Person in charge of white washes of the temple. SII XviiiNo,91, 1083.
<i>Sarvatitthya</i>	Receiving guest. SII Vii No 231, 1349. KI iii Pt i No.6 1348
<i>Sasana Koduge</i>	rent free land given by men of locality. EC Xii (O) No 18, p 130, 1429.
<i>Sarvabadarahita</i>	Free from all encumbrance. E. I Xii, p 269. <i>Surapura Sasana</i> No 8, 1077 ARIE 1960 - 61 No 522, 1175.
<i>Sasana Mariyade</i>	rulers and regulations and usages as mentioned in the inscription. E. C Vii (R)M1No 44 dated 1510. ii. Grant endowed by recording it in an inscription. K I V 98, 1181 DGATAK p 172.

<i>Senabova, Senubova</i>	Village accountant, officer drafting the text of the inscription. SIIviii, 61, 1048. SII Vii no 194, 1475. Usually this post was enjoyed by the <i>Sthanikas</i> , as known from inscriptions from Mudabidre, Barakuru, Khamabadkone, Siruru etc. All these are in erstwhile South Kanara district. This term figures in large number of inscriptions in indifferent forms like <i>Senabova</i> , <i>Senubogika</i> , <i>Senabhaga</i> etc. See DGATAK P28
<i>Setti</i>	Generally merchant community, whereas in the coastal Karnataka particularly in the districts of Udupi and South Kanara, the Setti are agriculturist identified with the Bant or Nadava community, <i>Settiguttu</i> chief of merchant (EC Vii (O) SK 118, 1150, SII ix I, 317, 1183.
<i>Settikara</i>	Guilds of Settis (merchants). SII XV, No 572, 12th century Ibid, vii Nos 309, 340, 1430.
<i>Shaddarshana</i>	Six type of philosophy. These are <i>Sankya</i> , <i>Yoga</i> , <i>Naya</i> , <i>Vaishitika</i> , <i>Memamsa</i> and <i>Vedanta</i> . <i>Kannada Ratnakosa</i> , pp (Bangalore 1994). P315
<i>Shatkarma</i>	Six types of action done by the Brahmanas, these are <i>Adhyana</i> (study) <i>Adhyapana</i> (imparting scripture), <i>Yajna</i> (performance of sacrifice), <i>Yajana</i> (conduct of sacrifice), <i>Dana</i> (offering gift), <i>Pratigrah</i> (receiving gift) Chidananda Murthy, KSSA, pp 431, SII IX Pt I No 11, 1079, <i>Shatkarma niratha Sthanikaru</i> . K. I V No 20, 1125. <i>Surapura Sasana</i> , No 37, 1117.
<i>Siddhaya</i>	A tax on cultivable land. ii. Fixed amount to be paid in cash or kind. iii. Recurring income. E. I Xii p 329 - 33, 930, E. C Viii (O) T1 2, 1424. DGATAK, p 41R. C Hiremath & Kalburgi, <i>Ibid</i> , No 14, p 148. EC XI (R) cm 87, 1249.
<i>Silasasana</i>	Stone inscription, inscription engraved on stone, E. C X (R) AK, 1299, SII Vii, 231, 1349. Ibid IX Pt II No 452 = 1450
<i>Sime Devasthana</i>	The temples of the Sime (administrative unit which comprised a few villages). This feature is seen in the Tulu speaking areas in the coastal Karnataka, SII Vii, 261, 1418. Detail, See Aigal <i>Ithihasa</i> , pp 382-423
<i>Sistu</i>	Standard lands assessment. This system is associated with Keladi SivappaNayak, See Chitnis, <i>Keladi Polity</i> , pp 97, 111, 133, 135, 138.

<i>Siva</i>	One of the prominent deities of Hindus. He has been identified with the Vedic Rudra, Lord Yogis. He is worshipped under the symbol of Lingam or phallus. He is embodiment of cosmic energy. Rawlinson India, <i>A Short Cultural History</i> . London 1965 pp 127 - 128. Dowson, Ibid p 296, 300. Saletore R. N. Encyclopaedia IV pp 1355 - 1359. D. Dvimukha, Trimukha, Chaturmukha and Panchamukha Sivas KI VI No 74 1188
<i>Siva Dharma Purana</i>	Legends and the way of life according to tenets of Siva cult, E. I XIV p 265, 1173. Bellary Inscription No 18, p 23-26, 1173. This was in vogue in the Mahalingesvara temple at Pavanje as known from recently discovered inscription, dated AD 1434.
<i>Sivagama or Saivagama</i>	Tenets of Siva Chidanandamurthy, <i>KSSA</i> pp 128.
<i>Sivalaya</i>	Shrine of Siva, SII IX Pt i 249, 1147, 297, 1177.
<i>Sivaratri</i>	A festival of Lord Siva performed on the 14th day of the dark fortnight, in the month of Magha (Feb - March). SII VII 185, 1204, Ibid, IX pt ii 407, 1364. E.C VII (O) Sh no 27, 1724.
<i>Somagrahana</i>	Lunar eclipses. E. I XII pp 269, 298, K. I V no 12, 1080. <i>Surapura Sasana</i> No 8, 1077 No 14, 1110. BI, No 18, 1173.
<i>Sone arati (L)</i>	Worship performed in the Sravana Masa (August - Sept) in almost all-important temples in the northern portion of erstwhile South Kanara district. Here in the temples number of lamps made of wood are waved in front of God. Badakere Janardana temple inscription, dated 1434, (Unpublished) <i>ARSIE</i> , 1931 - 32 No 331, 1562.
<i>Sradha</i>	Offering of water and ball rice now began to be due to the deceased. See Barnett, <i>Antiquities</i> p 175 - 176.
<i>Sribali</i>	Daily offering in the temple M. G. S., <i>Perumals</i> , G 10 <i>ARSIE</i> 1929 - 30 No 598, 553, 1492, 1447 respectively.
<i>Sri Bali</i>	It is also associated with <i>Bali</i> often we find in the temple. See Gururaja Bhatt <i>Sutdies</i> p392.
<i>Srikarna</i>	<ol style="list-style-type: none">i. Writer of official document.ii. Head of the officer dealing with the document.iii. Keeper of records.iv. The royal scribe who wrote down official records and maintained them. <i>DGATAK</i> p 26, Ramesh K. V HSK p 250 EI XXI dated 750, SII XVIII 191, 1183. Ibid, ix Pt No 395, 1261.
<i>Srikarya</i>	Special celebrations. SII XV 548, 1185/6.

<i>Srirangara Vritti</i>	Grant made to the temple decorator, EC X (O)cm 137, EC (R) XI cm 113.
<i>Sruta Panchami</i>	Jaina festival of worship of Sarasvati. K. I III Pt No 9, 15, 17 1538, 1550, 1556 respectively.
<i>Sthala,</i>	place of its own, <i>Sunka Sthala Adhikari</i> , <i>Sthala Senabova</i> , <i>Sthala Sunka</i> , <i>Sthala Purohita Sthala vodeya</i> are associated with this term <i>EI IX</i> ninth century A.D, ,1405 <i>SII ix</i> ,No 464,1472 See <i>DGATAK p</i> 27,41,54,
<i>Sthana</i>	1472, <i>EI IX</i> p21 Ninth century A.D Place or locality. It is often associated with Bhuta, Bhuta Sthana.
<i>Sthanakartharu</i>	Person who laid down rules and regulations in regard to the ritual performed in the temple. Usually <i>Sthanikas</i> of the temple executor of the temple orders. <i>SII IX</i> Pt, ii No 470, 1482, <i>Ibid</i> , <i>Vii</i> No 269, 1558/9.
<i>Sthanika Bala Sivacharya</i>	<i>Kalamukha</i> sect of priest. <i>EI XIV</i> p 265, 1173.
<i>Sukla Paksha</i>	Bright fortnight, A Variety of Tax II Toll, E C (O) XI Ds I 1123 <i>SII XX</i> No 11 1140
<i>Sumka or Sunka</i>	Tolls and customs. <i>KI I</i> , No 2, 696 <i>SII XX</i> No 23, 1029.
<i>Sunka Sthala</i>	Local tax, <i>SII IX</i> ii No 616, 1545.
<i>Sumangale Puje (L)</i>	Worship of married women in propitiation of God. (Devi) Gururaja Bhatt <i>Studies</i> . G, p xxx
<i>Surya Grahana</i>	Solar eclipse, <i>Tsa</i> No 3 middle of the eight centuryAD., <i>SII X I</i> Pt No 897, <i>Surapura Sasana</i> No 11, 12, 1005, 1107.
<i>Suvarana Bhandara</i>	Treasury for storing gold in the temple. E. V <i>Vii</i> (O) Sk 118, 1150.
<i>Suvarna Pooje Puje</i>	Worship of the God by offering flowers of gold, <i>SII xv</i> , 159, 1213.
<i>Svadyaya</i>	Self study, mainly of the scripture. E. C X (R) Ak 55, 1187.
<i>Svayabu Deva</i>	<i>Siva</i> deity, <i>KI vi</i> No 12, 1073.
<i>Svambulinga</i>	Worship of <i>Siva</i> in linga that is self emerged, <i>SII XI</i> Pt I p 28, 971.

GLOSSARY - T

<i>Takkilu</i>	Grassy lands. <i>DGATAK</i> XI p 66 SII Xviii, 192, 1183.
<i>Talabhoga</i>	Land granted for the maintenance of a temple, also known as <i>Sihalabhoga</i> . SII VII, 253, 1269, <i>DGATAK</i> , p 160.
<i>Talamaddale (L)</i>	Conversation with music through the <i>Bhagavata</i> (singer of the music) who wears <i>Tala</i> , or gante accompanied by maddale. SII IX Ptii 662, 1556.
<i>Talavarike</i>	Village policeman, SII XX 55, 1082.
<i>Talavare</i>	Office of the Talavare. SII XI Pt i No 28, 971.
<i>Tambila (L)</i>	Worship of Daivas and serpents with food offerings Gururaja Bhatt <i>Studies</i> , p xxx.
<i>Tantri</i>	A person who conducts the rites and rituals in the temple in accordance with the principles (<i>Agamas</i>) on appointed days such as full moon day and half moonday and other occasions. Gururaja Bhatt <i>Studies</i> , pp 384 - 5, SII VII xxx 185, 1204, <i>Ibid</i> , 194, 1475, <i>ARSIE</i> 1928-29 App B No 491, <i>Tantradipa</i> .
<i>Tanu (L)</i>	Pouring of water of tender coconut on the effigies of serpents, Gururaja Bhatt <i>Studies</i> .p xxx.
<i>Tapovana</i>	Hermitage of the <i>Rishi</i> , place of sanctity, place of the study of the Sastras, Puranas, prayer, penance and meditation. SII IX Pt 65, 947, 78, 996.
<i>Tapodhana</i>	E C (O) VII SK 135, 1078, SII IX PI 141, 1079. Gopal Rao <i>SHKCDPP</i> , 40, 41, 42, <i>Tapodharana</i> , SII Xi no 64, 1028 <i>Ibid</i> , No 63, 1026.
<i>Tappu danda</i>	Penalty, fine Gururaja Bhatt <i>Studies</i> pp 215 - 216.
<i>Tarpana</i>	Feeding of the Gods and spirits with handfuls of water Barnett, <i>Antiquities</i> p 203.
<i>Taru Gadde</i>	Dry paddy field. Ramesh <i>HSK</i> p 285, K. I iii Pt No 14 dated. 1542.
<i>Tatkala-ochita</i>	the price paid in purchasing lands was once prevalent form. Ramesh K. V <i>HSK</i> p 285, SII IX Pt II No 609, 1544.
<i>Tejasamya or Tejasvamy</i>	Total ownership of the grant, EC XII (O) Gb 1233. SII XViii No 51, 1033 <i>Ibid</i> , IX Pt i No 145, 1079.
<i>Tengina Tota</i>	Coconut Garden K I VI No 70 1550

<i>Teru Terige</i>	Ordinary tax or assessment, E. C VIII (O) sa 57, <i>Teruge</i> , assessment KI Vi 70, 155O.
<i>Tithi</i>	A day in fortnight.
<i>Tribhoga</i>	Right of three types of ownership, probably God, Brhamana and the Government, DGATAK p 185. SII Xx 128, 1186. Ibid, Xvii, 216, 1234.
<i>Trikala Archane</i>	Worshipping three times in a day, in morning, noon and evening. SII XX xxx, No 111, 1140, <i>Sanjeya Puje</i> , worshipping during three <i>Sandhyas</i> viz, dawn, noon and evening. E. C XI (O) dg 155, 1124.
<i>Trikala Bhoga</i>	offering services of dance and music for three times in morning, noon and evening. DGATAK p 153, SII XVIII, No 271, 1304.
<i>Trikala Sanjaya Puje</i>	Worship during three Sandya viz dawn, noon and evening. E C (O) XI dg 155, No 1224
<i>Trimurti</i>	The Hindu trinity, comprising the Gods of Brahma, Visnu and Siva represeting respectively the cosmic forces of creation, preservation and dissolution and some times figured by three heads rising from one body, Barnett, Antiquities p 30. SII VII 117 dated 1302, ARIE 1960 - 61 No 621 dated. 1380 Here, i.e., Kergal (Kundapur Taluka, Udupi Dist.) the tri-murti may be interpreted as three Sakti deities, the consorts of <i>Brahma</i> , <i>Visnu</i> and <i>Siva</i> . According to Saiva tradition, the <i>Trimurtis</i> are <i>Bhava</i> , (creator) <i>Mrda</i> (protector) <i>Hara</i> (destroyer) SSTR p108
<i>Trimurti Devasthanana</i>	The temples of three deity us at Saltogi (Bijapur district) E I IV P 60, 945 KSSA P 219-220. <i>Tri murti</i> Devasthan at Udyavara (near Udupi) represents, three Sakti <i>Gayatri</i> , <i>Savitri</i> and <i>Sarasvati</i> (<i>Maha lakshmi</i>).
<i>Tula masa</i>	Month of Tula, viz 15th October to No 15.
<i>Tulapurusha</i>	Grant to the God, of gold and other precious articles equal to one's weight, DGATAK pp 160-61 E. C VIII (O) TI No 192, 1103. SII IX Pt ii No 500, 1513.
<i>Tulasi Puje</i>	Worship of the plant Tulasi plants from month of <i>Kartika</i> first bright day to twelfth. This has assumed prominence in the region under the influence of <i>Madhavism</i> . SII IV No 250, 1521 A. D. See Gururaja Bhatt, Ramesh <i>Studies</i> XXX
<i>Tuluvesvara</i>	Saive deity worshipped in Basruru, HSK p 299, SII IX Pt ii No 424, 1401.

GLOSSARY - U

<i>Ubhayamaraga</i>	Thorough fares, two sides of the road. Ramesh <i>HSK</i> p 282 SII IX Pt ii No 457, 1456.
<i>Ubhayamarga Sunka</i>	Customs to be paid at the meeting of sides of two highways.
<i>Ubhyananadesi</i>	The terms represented different guilds of merchants from southern and northern regions <i>DGATAK</i> p 72, SII XV 135, 1179 <i>ARIE</i> 1961 <i>Surapura Sasana</i> No 2, 1200.
<i>Ugrani</i>	Store house keeper in village, Ugrana warehouse, E. C IX (R) BI 17, <i>ARIE</i> App A No 8.
<i>Uligadavaru</i>	Servants, E. C III (R) NJ 272, 1411.
<i>Umbali</i>	Subsistence grants. It was granted for in recognition of the service rendered by the individuals. It should not to be sold or purchased, See Chitnis K. N. <i>Keladi Polity</i> p 113, <i>Surapura Sasana</i> 49, 1106 SII IX Pt ii 671, 1560, E.C Viii (O) sb 232, 1582, <i>MAR</i> 1928, pp 63, 64, 1640 Detail see Chitnis, <i>Ibid</i> , pp 111-115.
<i>Upadhya, Uphadyaya</i>	Teacher, preceptor, <i>EI</i> XIX No, 29, A D 1085. SII Xv, No 83, 1123, SII IX Pt ii No 433, 1408.
<i>Upakarma</i>	Annual changing of sacred thread. Gopal Rao <i>SHKCD</i> pp 139, 142.
<i>Uppinagra</i>	A salt- pan. Ramesh KV <i>HSK</i> p, 284 salty region, <i>Upinakere Surapura Sasana</i> no 83, 1126.
<i>Uraluva or Urala</i>	Village administrator of the village, village headman, SII XX 175, 1190. <i>ARIE</i> 1963-64 B 125, 12th century Ramesh <i>HSK</i> p 249-50, 261.
<i>Uru</i>	Village or town. SII XX 65, 1101 <i>Surapura Sasana</i> No 23, 1055.
<i>Usha</i>	Dawn of Goddess, father of heaven, mother Earth, some times this deity is regarded as consort of <i>Surya</i> (Sun) or as mother of <i>Siva</i> and <i>Agni</i> as sister of <i>Bhag</i> and <i>Asvins</i> , Barnett, <i>Antiquities</i> p 5, 30.
<i>Uttara</i>	Land granted for specific purpose. It could be sold or purchased. It could also be resumed by the ruler in case of the ruin of the Uttara was noticed, Chitnis, <i>Ibid</i> , pp 115, 117, E. C Viii (O) TI 133, 1403 <i>MAR</i> 1933, No 30, 1730. Different types of <i>Uttaras Madigana Uttara</i> , <i>Bhuta Uttara</i> , <i>Senabovara Uttara</i> . See K. G Vasanthamadhava, <i>Western Karnataka. Its agrarian relations</i> (New Delhi, 1991) p 94.
<i>Uttarayana</i> <i>Uttsava</i>	Begins with Jan 15 to 17th July K. I V No 4, AD 970. Festivals, different types of Uttsava. Gaunotsava three days festival, Bhanotsava seven days festival, Nilakantotsava eleven days, Pakshokotsava fifteen days, Mahotsava thirty one days. Gururaja Bhatt, <i>Studies XXX</i> . SII IV No 250. AD 1521

GLOSSARY - V

<i>Vaddabehavari</i>	Merchants. KI Vi No 49, 1271 <i>Vaddavyavahari</i> EC XI (R) cm 64, 1139.
<i>Vaddaralvula</i>	Tax. KI IV No 39, 1113, Ibid, No 27, 1142.
<i>Vaddolaga</i>	(<i>Oddolaga</i>) The royal court, E. C Vii (O) Sk 119, 1181.
<i>Vajapeya</i>	A vedic rite performed by men of three higher castes to obtain social promotion under the form of a one <i>Soma</i> pressing and might be held either by itself or as the sixth day of the <i>Sarva medha</i> , Barnett, <i>Antiquities</i> pp 190-91. E. C X(R) cp 21, 1519, EC Viii (R) Hn 79, 1562.
<i>Vaisnavapanth</i>	Visnu cult <i>Vaisnava Siddanata</i> , Vaisnava Philosophy. It includes <i>Visistadvaita</i> and <i>Dvaita</i> , MAR 1943, No 52, 1659. The authenticity of this record is questioned by some scholars.
<i>Vara</i>	Day.
<i>Varada</i>	Contribution. KI Vi No 69, 1526 Ibid, No 70, 1550.
<i>Varaha</i>	One of the Vaishnava deities, The deity is in boar form, considered third incarnation of Lord <i>Visnu</i> . EI xii pp 269-298, 1077 <i>SurapurSasana</i> , No 8.
<i>Varaha</i>	Gold coin <i>Varaha Gadyana</i> used in revenue matters, EC XI (O) Dg 49, 1280 SII IV 262, 1533.
<i>Varna</i>	colours. It suggests that their origin in the development of old tribal class structure through contact with the people of different complexion and alien culture. It does not mean caste. A. L. Basham, <i>The wonder that was India</i> (1967) p 36.
<i>Varnasrama-Dharma</i>	Social structure based on <i>Varna</i> and <i>Asrama</i> . The latter includes four, <i>Brahmacarya</i> (celibacy) <i>Grihasta</i> (householde), <i>Vanaprastha</i> (hermitage life) and <i>Sanyasi</i> (wandering beggar and he renounced everything) Barnett, <i>Antiquities</i> p 158. <i>E. I</i> iii p 125, 1399 <i>E. C</i> Vi (o) Kp, No, 52, 1403, <i>E. C</i> Vii Tl 9, 1404 <i>SII</i> Vii Nos 336, 1450 <i>Ibid</i> 338, 1461 <i>Ibid</i> 375, 1580 etc detail of its application Saletore, B. A, <i>SPLV</i> ii Chapter I
<i>Vasage</i>	Tax KI Vi No 40, 1550.
<i>Vasantotsava</i>	Festival performed in the months of <i>Chaitra</i> , <i>Vaishaka</i> , IX (R) B1 66, 1580. <i>Vasanta Puje</i> , EC XI (R) sr. 42, 1652.
<i>Vidyadharadesh</i>	Personification of learning attributes to Siva K. I No 7, 1071.

<i>Viniyoga</i>	Expenditure incurred. SII Vii No 374 <i>Sarvajit Samavatsra</i>- 1528.
<i>Virabanajiga</i>	Merchants. <i>KI</i> Vi No 45, 1241 See
<i>Visnudrarasani</i>	Female servant of <i>Visnu</i> temple.
<i>Vradavana Pooje</i>	The worship of the tombs of the pontiff. SII IX ii 621, 1551.
<i>Vrata</i>	Resolve to undertake religious ritual.
<i>Vritti</i>	Maintenance of grant of revenue to the Brahmanas, SII XX No 82 1122, <i>Vritti</i>, <i>Dana Mula</i>,
<i>Vrittikara</i>	Owner of the <i>Vritti</i>, SII XX 19, 1055, Vii 231. <i>Vritikraya</i> purchase of the <i>vritti</i>. Ibid, <i>M A R</i> 1933 No 28.
<i>Vyvahara</i>	Dealings conduct.

GLOSSARY - Y

<i>Yaga</i>	Rite, ceremony (Sircar IEG p 384) sacrifice. <i>Yaga mandap</i> sacrificial hall same as the <i>Yaga Sale</i> .
<i>Yajamana prapti</i>	Title of ownership. EC XI (O) Cd 32, 1280, <i>Yajamanike</i> Ibid, EX XI (O) Dg, 68, 1382.
<i>Yajana</i>	To direct sacrifice one of the <i>Shatkarmas</i> .
<i>Yajna</i>	Sacrifice <i>Yajnapinda Petri</i> rite for the deceased ancestors, held in the afternoon of the day of a new moon, when the householder made offering over <i>Dakshina</i> fire to the Manes with the forms characteristic of <i>Sraddha</i> . See Barnett, <i>Antiquities</i> , pp 183 - 84.
<i>Yajna Vidya</i>	Knowledge regards the performance of sacrifice. IEG p 384.
<i>Yajnopavita</i>	Sacred thread (having sacred knot).
<i>Yantra</i>	Mechanical contrivance as for diverting water, <i>IEG</i> p 384.
<i>Yajva</i>	One who makes sacrifice.
<i>Yati</i> <i>Yuga</i>	Ascetic. <i>ARSIE</i> 1928-29, 460, dated 1375 <i>ARIE</i> 1970-71 No 229 1467 Ancient way of measuring period (<i>Kritha, Tretra, Dvapara, Kali</i>) ii) A unit of measuring five years according Jaina tradition <i>DGATAK</i> , 89.
<i>Yugadi</i>	New year day <i>Chaitra Su ondu</i> or <i>Mesha ondu</i> , known as <i>Chandramana</i> and <i>Sauramana Yugadis</i> , respectively <i>Yugadi praba</i> <i>Surapura Sasana</i> No 17, 1139.
<i>Yukta or Yuktaka</i>	Officer probably heads of administrative unit. <i>EI Xvii</i> 26, 871.

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